

NINETEENTH YEAR OF PUBLICATION

CHURCH MANAGEMENT

The Teacher

He sent men out to preach the living word,
Aflame with all the ardor of his fire;
They spoke the truth wherever truth was heard,
But back to him they brought their hearts' desire.

They turned to him through all the lengthening days
With each perplexity of life and creed.
His deep reward, not that they spoke his praise,
But that they brought to him their human need.

Hildegarde Hoyt Swift

OCTOBER, 1942 - - -

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NUMBER ONE

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* * *

Learning is wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the aged.

* * *

Dishonesty is only second to dissipation.

* * *

Someone has said "You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair."

* * *

When people cheat, lie and steal; when they are selfish, proud and materialistic, they gradually seal their own death warrants with their own hand.

* * *

Had fear prevailed we should know little about astronomy, geography, medicine, surgery and education, or even religion.

* * *

Changes in traditions and customs are usually attended by painful experiences, especially on the part of those who take up the leadership of the change.

* * *

Let us live by standards of moral integrity, intellectual honesty, fair dealing and unselfish goodwill, forbearance and sympathy, mutual confidence and trust.

* * *

Imagination may create unnumbered emergencies, incalculable difficulties, impassable barriers, all out of the unknown.

* * *

These are some of the qualities of great men: courage and endurance, determination and resolution, that toughness of mental and moral fiber which refuses to recognize defeat; and above all, an infinite patience.

* * *

A shady business never yields a sunny life.

* * *

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* * *

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* * *

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THE EDITOR'S DRAWER



Laymen's Activities Challenge Clergy

"Have you noticed that the three outstanding religious programs in our city, at present, are sponsored by laymen?" My friend who asked this was puzzled.

I had noticed it. Two different series of Bible lectures were being conducted. The third item was a revival of some proportions with hundreds professing conversion. I knew that not alone were these being sponsored by lay organizations but that many of the clergy were distinctly unfriendly to them.

Add to these the National Bible Week, announced in this issue, which is sponsored by a layman's committee.

We are not ready to give an interpretation of this rise of lay activity. As a reporter we simply call attention to it. If the phenomenon has revealed itself in your community you can give your own interpretation.

William H. Leach.



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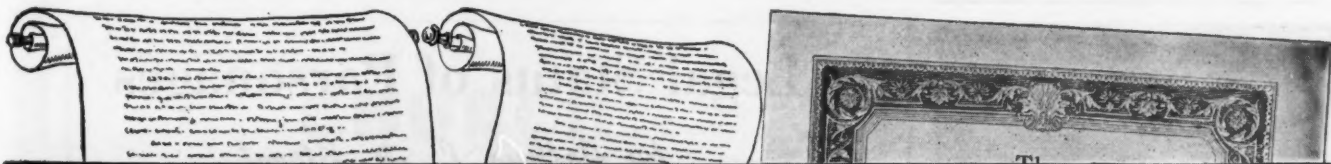
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Legal Status of Parsonages

by Arthur L. A. Street

WHEN a minister moves into a parsonage or rectory furnished him by the authorities of his church as part of his compensation, does he become a "tenant" in the legal sense? Does he have all of the rights of the lessee of an ordinary dwelling-house? Has he a right to invite his mother-in-law to come to live in his household? If there is an unneeded room may he derive side profit by renting it to an outsider?

The following discussion of the subject follows the lines of general rules of law, without attempting to mention all of the exceptions that may arise in particular instances. For example, the rights of a pastor in a specific situation may be governed by special agreement or by a well-established custom in contemplation of which all concerned may be deemed to have acted.

Under reasoning adopted in most of the cases that have been decided in the higher courts, the pastor is not a tenant in the legal sense, and his rights as occupant of a parsonage are more restricted than those of the ordinary lessee of a house. And we are forced to conclude that, while the minister may bring into his family circle those whom he pleases, just as Presidents of the United States have occasionally had close friends dwell with them in the White House, neither a minister nor the Presidents would have a right to let out rooms for private profit.

In a leading case on this subject, in which the Indiana Supreme Court decided that a Roman Catholic priest, in charge at the will of the bishop, and occupying a dwellinghouse belonging to the church, was not a tenant, and therefore was subject to ejection when his pastorate ended, the court observed:

"The question thus presented is plainly an important one, not only as the decision may affect the policy and administration of the affairs of the church directly concerned, and perhaps other church societies which furnish houses for the use of their pastors, rectors or preachers, but the owners and occupants of real property generally; for it is readily conceivable that in many instances the owner and the tenant will be in all essential respects in the same legal relation as the parties to this record, as for example, the servant brought

into the dwelling or upon the premises of the employer, and as an incident to the employment, allotted a room or tenement to occupy while the service lasts; the mechanic or laborer who by the terms of his agreement has the possession or use of a house belonging to the employer, and for which the rent is to be deducted from his wages, or for which he is to pay no specified rent, makes compensation only by accepting less wages than he would receive if he occupied a house of his own.

"While these supposed cases, like the one before us, show the parties in relations somewhat like the ordinary relation of landlord and tenant, they are yet clearly and broadly distinguishable therefrom." (Chatard vs. O'Donovan, 80 Ind. 20.)

A similar decision was rendered by the Minnesota Supreme Court in a case involving a pastorate over an Evangelical Lutheran Church, where the court said:

"The contract between Marcus and the old society, and the new societies afterwards, as their pastor, was one purely personal to himself, and his occupancy of the parsonage was connected with and in consideration of his services as such, which did not create the conventional relation of landlord and tenant." (East Norway Lake Church vs. Froislee, 37 Minn. 447.)

Although our attention has not been drawn to any court decision where the right of a pastor to let out rooms has been affirmed or denied, we believe that a decision of the Michigan Supreme Court indicates what most courts probably would decide on that question being presented. The court decided that the janitor in an apartment house having rooms in the basement for himself and family was not a tenant and had no right to bring in outsiders to reside with him. (Tucker vs. Burt, 152 Mich. 68, 115 N.W. 722.) We regard that decision as upholding our opinion that a pastor has no legal right to make a collateral profit out of occupancy of a parsonage, by letting out rooms, or otherwise, excepting as the privilege is granted by express agreement of the church's governing authorities or excepting as, in the absence of any agreement pro or con, there is an established custom applicable to the particular church giving the right.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

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He Sitteth Upon the Flood

ONE of the outstanding revelations of the present war is its effect upon religious thought. Those who anticipated an emotional display which would fill churches now admit that there is little evidence of its realization. Instead of the surface experience of religion there is taking place a change in theological thought which is very significant. It may not be as good newspaper copy as crying crowds in the houses of worship but it is of much more importance in the shaping of the life of the church and the nation.

Look where you will you find little evidence of a coming religious revival. We are using the word revival in a narrow, revival meeting sense. There has been an increase in church attendance; that is true. But it has not been of such proportions that it cannot be explained by lack of vacations, shortage of rubber, gasoline and similar emergency situations.

There has been an increase in church giving. Here again it has not been so great that it requires much speculation to explain it. People have more money and churches profit. Race tracks have profited more. The same explanation holds. It is not because of a growing religious revival.

But there is a change in religious thought taking place which is important. After we had been in the first World War for some months a group of ministers from both sides of the Atlantic issued a statement which declared that we could look for the end of the world. All the predictions for such an event, they declared, had been fulfilled. Of course such a prophecy, in the last analysis, is defeatism. It means that the sponsors see no hope for the world in the confusion of the times.

There has been no such statement in this war. We doubt if there will be one. Tragic and terrible is the war. Its cost is beyond the com-

prehension of human kind. Yet there is growing consciousness that moral law has not been superseded. God and law are still in the universe. Men are finding God in the war itself.

Passing from an era of social progress and liberalism when theology was considered "bunk," it is rather remarkable to find that the first contribution of the war to religious thought is the deepening interest in theology.

This is not "just another war." It is total war as the world has never before seen it. To most of us the roots are not always clear. Yet we are quite sure that there is still moral integrity to the universe. God still exists. Indeed it is difficult to believe in the honesty of God without feeling that this war is necessary. Where human evolution has failed God steps in.

The twenty-ninth psalm is a wonderful one to read at a time like this. First of all it is a beautiful bit of poetry and a magnificent description of a storm. It was a storm so great that it broke the mighty cedars and caused them to "skip like a calf." It was a terrorizing storm. But the psalmist closes the poem with a picture of the Almighty.

The Lord sitteth upon the flood;
Yea the Lord sitteth King forever.

The world storm is a catastrophic one. Nations and institutions are being wrecked.

But the Lord sitteth upon the flood.

Getting Regular

WE have been intrigued by a brief article in the *Moody Monthly* which protests the action of those in the congregations who run away from the family church to listen to sensational preachers. The article says:

"Regular church services find their seats unoccupied, while the trusty family car carries the family, children and all, off to be thrilled

(Turn to page 58)

"So I Moved Back"

by Ivan H. Hagedorn*

The author sought a pleasant place for a home, away from his church. Then he saw his parish and he moved back. Now he is glad that he did.

YES, I moved back—back to the neighborhood of my church. I was drawn back neither by ties of sentiment nor by economic considerations, but simply because I felt that it was for the glory of God, and for the furtherance of his kingdom. Often the cry is raised, "Back to the land!" The simplicities of agricultural life have a definite lure. Henry Ford once said, "The land! That is where our roots are." And I would raise the cry for the clergy to get back into the neighborhoods of their churches. That is where our roots are.

Fortune Magazine some months back referred to the church as "the light that has failed." And the contention that the clergy has lost much prestige and not a little respect is scarcely debatable. I feel, personally, that this loss is traceable, in part at least, to the fact that the clergy have lost identification with their communities, that our shepherds have gotten too far away from their flocks.

Religion has been moving away from the churches. It is making its abode in rather strange environments. It has found its way into the theater, into the broadcasting station, and indeed even into hotels and taverns. This anomaly is due in part to the fact that so many ministers have moved away from their churches. The church consequently has lost the interest of the masses, at least in part, because of this evidence of the clergy's lack of sympathy and helpfulness. During the dark ages, those who were sensitive to the demands of God thought they best could find soul peace through world flight. And so they hid themselves away to monasteries or caves in the mountains. Is not the same principle involved by the clergy's moving away from the congested centers, to take up their abode in the beautiful suburbs?

If the churches are to be evangelistic centers, they should be where men are. Surely, it is hardly reasonable that the pastors of such churches be miles away from those centers. It is

not enough for the church merely to put a sign out, "Welcome." This is quite as ridiculous as if a fisherman stood on the bank with rod and line and bait in his hand and said, "Come on, little fish, I have a lovely line, and the nicest worm on my hook. Come right on out of the water, and help yourself." It is hardly possible that many fish would be caught. So when Moody was asked how to reach the masses he replied, "Go after them."

Spiritual leadership has departed from the clergy. In a former day, the church played an important role in social control and community discipline. But today, through the clergy vacating those large city areas where community disciplines are most needed, and where community leadership is most meager, those areas have largely been yielded to the hosts of unrighteousness. The priest and the Levite are once again walking on the other side. The Good Samaritan, the symbol of neighborliness, has indeed become dim.

All the bewildering problems of national and world affairs are to be found in miniature in our communities. The solution of these problems in the larger areas waits upon the successful handling of those problems in the smaller areas. The clergy should be community-minded. This is hardly possible when they refuse to be a part of the community in which their churches stand.

Never was preaching more eloquent than today. But its teachings are affecting life in small measure. It is because the most effective preaching is by example. Of the Christ we read, "The common people heard him gladly." Was it not because the man in the street, the farm-hand, the fisher-folk felt that he indeed was one of them? The name by which he was best known was "The Friend of Sinners."

The Lost Touch

How many of our clergy have lost touch with the people who live under the very shadow of the churches they

serve? Jesus had compassion on the multitude, but many a preacher in our day moves into the pulpit on Sunday, and after he has preached moves out again. It might well be asked, "Where and when does he begin to touch the multitude who clamor at the doors of his church?" And so, today's preaching is eloquent, but not effective. As Paul says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal."

It is more important for the clergy to know how religion works in the common lives of men and women than to correctly formulate its concepts into creeds. Jesus said, "Ye are the light of the world." It is hardly possible that the light of the preacher's life will be able to travel the many miles between his home and his pulpit, and I am afraid that if it does, it will hardly have much warmth or cheer or comfort about it. The poet reminds us:

"The sun has set, the moon no longer shines. No star twinkles in the sky.

We must light our candles, or we shall be in utter darkness."

Jesus said, "Ye are the salt of the earth." With him there could be no divorce between the creed and the deed, the talk and the walk, the form and the force. The gospel tells us that the peril of death lurked among the cave tombs in Gadara. But thither Jesus turned his steps. Even though the two howling madmen who dwelt there were so exceedingly fierce that no man dared pass that way! But the lowly Nazarene Carpenter, who went in and out among the towns and villages fringing upon the Sea of Galilee ever brought blessing where he went; so even those who kept the community in terror shared the health his presence inspired.

Religion has been criticized on the basis that it is the hand-maid of capitalism. What else are people to think, who mark the clergy seeking out the exclusive suburbs for residence? Capitalism has not only made possible so many of our churches, cathedrals, and the vast network of Christian and philanthropic enterprises, but also has succeeded in arraying the servants of the Christ on its side. Are they not

*Minister, Bethel Evangelical Lutheran Church, Philadelphia, Pennsylvania.

neighbors? Remember how it was said of Judas, "And he stood with them," i. e., with those who sought the arrest of Jesus.

The clergy get farther and farther away from the working poor, and cast their lot more and more with the ruling powers of big business and politics. In moving far away, their door-bells are no longer within reach of the poor. It is a bad omen when the servants of God get so far away from the needy that they no longer can hear their cry. Jesus Christ sacrificed his life for men. But too often those who call themselves by his name are unwilling to put up with a few discomforts for his sake. They do not like the hot breath of the crowds falling upon their necks. They refuse to know how the other half of the world lives.

The reason why so many men stay lost is because nobody cares for their souls. The absence of the unevangelized from church services is a fact that must be admitted, and needs no elaboration. Something more than good preaching and worshipful services are needed to attract people. The Samaritan Woman found Jesus resting at Jacob's well. Nicodemus found him within walking distance. So the man of God today will find an opportunity to talk about God in the corner store, to those of the neighborhood assembled there, or while waiting on the curb for a trolley.

Knowing People Is Essential

Knowing people is essential to the preaching that is helpful. Theodore Cuyler used to say that his people gave him more sermons than he ever gave them. A United States ambassador, who had heard Spurgeon, held that the secret of Spurgeon's wonderful power was that he kept his sermon on the level with his audience. It hardly can be gainsaid that many of our clergy have lost the gauge by which the average man's vision and depth can be determined. Possibly the most forgotten man is he who sits Sunday after Sunday before his preacher whose sermon repeatedly makes little contact with his life.

There is nothing which will alienate a shepherd from his flock more quickly than when the shepherd assumes an attitude of superiority. When this is the case, the sermon is indeed only a pile of words. Yet this hardly can be avoided if the standard of the minister's living is on a decidedly higher economic plane than that of those among whom he labors. He readily loses the common touch, also, when he fails to feel the pressure of the tempta-

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TO YOUR CHURCH OR SYNAGOGUE IN THESE HISTORIC DAYS

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LET'S GO TO CHURCH REGULARLY!

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS
CH. CHURCHMAN 9 W. ST. ST. A. H. CLAXTON - C. E. H. HANES

NATIONAL GO-TO-CHURCH MOVEMENT
DIRECTOR - DR. ALLEN E. CLAXTON
 BROADWAY TEMPLE METHODIST CHURCH, 87 W. 4TH ST., NEW YORK

COLORFUL POSTERS BRING THIS MESSAGE DAILY TO MILLIONS IN NEW YORK SUBWAYS

New York—The Rev. Dr. Allen E. Claxton, minister of Broadway Temple-Washington Heights Methodist Church here, appeals to people of all faiths and no faith to fortify themselves with spiritual strength for these times of daily crises. First step in a Go-to-Church Movement which gives promise of attaining national proportions has been the placing of beautifully lithographed posters on subway platforms. The campaign which has Catholic, Protestant and Jewish sponsors, is spreading to other cities. Dr. Claxton is further sponsoring the effort in his weekly broadcast, "Building Morale," Tuesday afternoons over the Blue network.

tions presented to the flock by the community in which they live. It is certainly helpful when he shares their common problems.

The Sunday schools in many of our city churches are so small that there are hardly enough scholars to make up

a few decent-sized classes, let alone departments. Yet, children race around in the narrow streets found about the churches. Long ago, Dr. Shailer Mathews warned us that "the church was leaking at the top." With the decrease of Sunday school attendance,

there is a noticeable increase in crime. I wonder to what degree the clergy who have moved away from the communities in which their churches stand have contributed to the decrease in our Sunday schools and hence to the increase in crime? I know this, that one of the great inspirations of my life was when as a newsboy I was often stopped by Dr. August Pohlman, pastor of Temple Lutheran Church, in Philadelphia. His little conversations with me are remembered with deep gratitude to this day. It is just such little meetings that a real pastor finds so numerous as he goes about the streets among his neighbors, where he is so well known and so greatly beloved. Boys and girls grow aware that there is a mighty warm heart in the breast of him who is pastor of the church in his neighborhood.

How often we are reminded that our young people need something more substantial than bank accounts, real estate, insurance bonds or even democracy itself—that unless they have sane spiritual foundations, they are licked. James Truslow Adams has specifically stated that the worst collapse of our times is the collapse of character. When a strong face, rugged yet benign, with its lines fine, firm and exquisitely wrought shines upon you; when keen and kind gray eyes are turned toward you—then it will seem as though heaven itself has opened and you are caught in the embrace of the Eternal. When a lad or a lass has this experience through the passing of a pastor whose figure is as familiar as the lamp-post along their streets, it will not be hard to put himself or herself in the way of receiving the truths which build character and shape destiny.

So, I moved back! And what is more, I'm glad I did!

IDEAS FROM RHODE ISLAND

Rhode Island Protestant churches are making unusual efforts to be of service to men in the armed forces.

Nearly all have honor rolls which are kept up-to-date.

Smithfield Avenue Congregational Church, Pawtucket, sends a \$3.00 kit to each man entering the armed forces, in addition to a Bible and frequent letters from the minister and others.

Globe Congregational Church, Woonsocket, devotes a four-page section of a mimeographed parish paper to information concerning addresses, experiences and personal letters of the service men.

War Program of Washington Churches

SEVEN church-sponsored recreation centers for young war workers in the district have been completed recently, the latest at Brookland Baptist Church.

Under the direction of church leaders, scores of young people nightly play games, dance, listen to popular recordings—and the girls work on sewing machines. The Calvary Methodist Church center provides typewriters for government clerks' extra-curricular correspondence.

The idea of establishing these civilian USO centers originated with local pastors, who soon had crowds of out-of-towners flocking to their centers at the Church of the Ascension, the First Baptist Church, All Souls' Unitarian Church, the Mt. Olivet Lutheran Church and Freedom House, which is sponsored by the Lincoln Congregational Church.

The Brookland center, which is open daily from six to ten p.m. except

Thursdays and Sundays, utilizes the church lawn for outdoor sports and the fun continues indoors after dark. M. Chandler Stith, pastor, is in charge.

Harlan Stenger and John L. Ruthven, church official, who supervises the First Baptist center, say their groups use the club as a starting point for hikes, picnics and bike parties.

All Souls Church center is equipped with a gymnasium, library, lounge and sleeping quarters for service men on week-ends. Men in uniform are served free breakfast on Sunday morning.

The center is open daily from nine a.m. to five p.m. except on Mondays and Wednesdays when it is open from nine a.m. to nine-thirty p.m.

Mt. Olivet and Freedom House provide instruction classes, "amateur night" programs, sports and discussion groups for young Negroes. Pastors, acting as recreational directors, are assisted by the church service committees.

KEEPS CHURCH INFORMED ON SERVICE MEN

Contact is the name of a mimeographed newspaper published by the First Christian Church, Miami, Florida, and mailed weekly to all men connected in any way with the church or congregation. The paper is full of newsy personal items of interest to church members and is meant to be a clearing house of news for the boys away in service. A complete roster of all men in service is given and as often as changes are made in camp, rank or any other way this change is noted.

The paper is in charge of a special *Contact* committee and all church members are urged to act as reporters.

Boys away from home frequently find some other member of their own church are in the same camp or stationed in a camp to which they will be referred.

Elizabeth Williams Sudlow.

NEW CATALOG OF 16MM SOUND FILMS NOW READY

Schools, churches, social clubs and home movie enthusiasts will be happy to learn that Post Pictures Corporation is now issuing a new catalogue

listing 16mm sound films for non-theatrical use. This catalogue contains a large and diversified selection of short subjects and full length features made by outstanding producers. All the films included have been selected for their wide appeal, educational or recreational value, and excellent presentation; and Post has exclusive rights to all of them.

Special attention is called to a group of films including "Flip the Frog," "Poetic Gems," "Mickey McGuire Comedies" and others which are offered at new low prices.

The catalogue can be obtained by writing Post Pictures Corporation, 723 Seventh Avenue, New York, New York.

The unforgivable sin is to have lived with something beautiful and not to have known it.

* * *

There is no use going to the altar of confession if you intend to plead not guilty.

* * *

Many of the great problems of the present are human, problems whose solution is dependent upon a knowledge of human personality.

Gandhi's India

by George Mecklenburg

Here is a picture of Mahatma Gandhi and his India by a world traveler of note. Dr. Mecklenburg, minister of Wesley Methodist Church, Minneapolis, Minnesota, tells why he thinks that hard realism is against Gandhi in the present crisis.

GANDHI has called a sit-down strike against the civilized world. Even from his prison he leads India in a campaign of civil disobedience. He wants to end the 177 years of British rule. He asks for immediate and absolute freedom for India in a 1700-word resolution by the All India Congress. He seems more concerned about pushing England out of India than keeping the Japanese from coming in.

Ernest Lindley, columnist, is probably right when he says that the crisis in India is of vital concern to India and Great Britain and to China and the United States and all the other United Nations. He calls attention to the fact that the thin line of supplies to the Chinese armies runs through India. Also that if India is lost, then the whole Allied position in Egypt and the Middle East will be threatened from the rear. This movement by Gandhi, he claims, might cause the prolongation of the war for years and years. Therefore it is of the highest importance that Gandhi's campaign of civil disobedience be averted.

The center hot spot of the global war has now shifted from Russia to India. Nothing more of great significance can happen in Russia this summer. Hitler can't conquer Russia. Russia can't dislodge Hitler's armies.

But in India anything might now happen. If the worst happens, then this war will surely be a long war. When I came home from India in 1934, and gave lectures on India, it was received as an intellectual and cultural or philosophical lecture on the life and the religion of India. Now when I lecture on India it is a matter of the life of millions of our boys.

And why is India so important to the Allies and to the cause of free civilization? Well, this subcontinent of 370,000,000 people has now become strategic and central in the global war because of her position between the two Axis nations and because of her vast resources. India produces today 125,000 pairs of army shoes per month for England. She produces 2,000,000

tons of pig iron every month and 1,000,000 tons of steel. You know India has the biggest deposit of high grade iron on earth. She also has the largest reservoir of coal estimated at 36,000,000,000 tons. The cotton yield of India is second only to the United States. She produces more tobacco than the United States, and she has an international monopoly on jute. She produces large quantities of manganese and mica and bauxite. India has one-third of all the cattle on earth and is therefore the chief supplier of hides and skins. She produces more sugar than any other nation. She has the second largest railroad mileage on earth. It is easy therefore to see why Japan and Germany would like to take India away from England.

Importance of Gandhi

Then why is this little man in loin cloth lying there on a mattress with a litter of books around him and a picture of Jesus Christ before him so insistent on freedom for India just now in this crisis? Why is he so powerful, this martyr-like ghost of a man? Gandhi is not pro-Japanese. He is not a Quisling. It might be said that he is a religious fanatic with an intense belief in the effectiveness of non-violence and non-cooperation. There are many people who now believe that he places the opportunity to try to prove his conviction that non-cooperation is superior to armed force even above the early independence of India. Many suspect that he would welcome the invasion of the Japanese army in order to provide the world with a great demonstration of the effectiveness of his method. And of course he knows that if non-cooperation were effective, it would revolutionize human society.

Let us have it clearly in mind that Gandhi is moved by ideological considerations. His life has been dedicated sacrificially to non-violence, and he believes in it sincerely and is willing to stake the destiny of his nation upon this belief.

Then he also preaches that the Allies have no moral cause so long as

they carry the sin of subjugating people on their shoulders. He speaks very frankly to Americans and tells them they are partners in the sins of Great Britain. So long as the Allies hold in custody the fairest part of the most ancient nation on earth, they are no better than the Nazis, he reasons. Therefore if he could secure the freedom of India, he feels he has given the Allies a moral cause which will help them to win the war. He says that the moral act of getting out of India will save the soul of Britain.

Practical Side of Gandhi

There is also a practical side of Gandhi. He claims that non-violence is the only course opened to India of defense against the Japanese, because India has no defense machinery that amounts to anything. So his plan is to let the Japanese come in and then to smother them with non-cooperation.

Now back of Gandhi's movement, of course, is the whole democratic ferment working in all colonial empires. Really the whole colonial idea is being challenged everywhere and is in danger of a complete crackup in India. When I traveled through India, I spoke at many colleges and schools. After the address the students would crowd around me and ask one question: "What can you people in democratic America do to help us Indians to freedom?" I found the same democratic ferment working throughout the Orient and everywhere.

Then why doesn't England give India what she asks and accept her offer of cooperation in the war? Why not make India a satisfied ally? Why not practice what we have been preaching in democratic countries? Why not give all peoples the four freedoms?

Would that it were as simple, as uninvolved as that! Personally I might strongly advocate just that. You know I am 100 per cent for freedom and democracy. I believe in all four freedoms. Not only political freedom, but social and economic freedom for all peoples, and I know how vicious the colonial policies of the nations have been; and I believe that after this war the whole idea of colonization will be given up.

I say I might advocate complete freedom for India immediately except that I have traveled all over India and I have a somewhat realistic turn of mind. I happen to know that Norway

had freedom all right, but what does it amount to now? The Philippine Islands were granted freedom at a certain date by the United States. But does it amount to anything now? Would they want that freedom today? We have come upon times when national freedom is of little value. It certainly sounds strange to hear myself say that. We have come upon times when freedom is a world matter and a world problem. Gandhi is too old and too enmeshed in his pet system of non-violence to grasp this greater and higher truth. If he could grasp it now, it would mean more than anything that could happen to the world today.

Politics of India

Just take a casual look at political India and you will realize that the problem of India is so complex that it baffled liberal Sir Stafford Cripps who is a lifelong friend of India.

In the first place India is not a nation at all any more than Europe is a nation. She has more races, cultures, religions and languages than Europe has. In India 220 languages and dialects are spoken.

In the second place there is no unity among the politicians of India. There are 70,000,000 Independents who don't care much about who governs them. Then there are 70,000,000 Mohammedans who make up most of the Indian army and who are more belligerent against Hindus than against the British. There are 60,000,000 outcastes who have nothing to say about the situation and haven't hardly heard about the war. Over against these are 170,000,000 Hindus who are more or less behind Gandhi and want out and out freedom for India immediately. Not all of these by any means are pacifists like Gandhi.

But that doesn't state the complexity of the problem completely either. One-fifth of the territory of India is in the hands of 600 different Indian princes or rajahs. Some of these divisions are as large as the state of Minnesota with 70,000,000 people. For example, Hyderabad. These independent nations, so to speak, make their own coinage, print their own postage stamps, and are independent sovereignties. Most of these princes like their positions and fear Indian independence.

Now because of this England feels that in this world crisis it is better to risk Gandhi's civil disobedience campaign than to risk the civil war and anarchy that would undoubtedly result if England stepped out of it all at once. The Allies probably feel rightly that if England steps out, Japan steps in and joins hands with Germany to rule all

Europe and Asia. That would mean the end of the British Empire and we in America would have to face the Axis world alone.

But it is not only the political chaos and disunity of India that makes it difficult to turn her over to home rule.

India is the strangest land on earth. It is not only strange, but impossible and unbelievable. India of fabulous wealth is also the land of unbelievable poverty where cows are sacred and 60,000,000 people are untouchable. You just can't reason about it on the same basis as we do about freedom and democracy here in Minnesota.

Think of a people 90 per cent of whom can't read or write, where whole villages have no watches nor clocks nor radios nor newspapers nor telephones. And 80 per cent live in villages. I wish I could give you a picture or take you through one of the 750,000 Indian villages. You would have the surprise of your life.

Then add to that the confusion and autocracy of the caste system. Eighteen hundred castes hamstringing this subcontinent. I saw outcastes who came to the outdoor food store. They dared not come nearer than 30 feet of the food. They pointed to what they wanted. The food was thrown out to them and they threw the money to the merchant. Outcastes when they meet a highcaste must shout a warning and step out of the roadway four rods until the highcaste man passes by. What basic democracy can there be in such land as that? These conditions were such when England came to rule and the Indians have persisted in them. England has not been able to change these conditions, and there may be truth in the statement that England has not been much interested in changing them.

Confusion of India

India as I saw it made a confused mess in my mind. That book, *Mother India*, is not an exaggeration to my mind.

We landed in India first at Bombay. That's a great city. Then we saw the Parsee Towers of Silence. Then we saw the vultures waiting for the dead that were carried up there about every thirty minutes.

Over at Brindaban we saw 1000 widows sitting swaying and moaning over the deaths of their husbands. These widows were supported by religious devotees from all over the land. On the Jumna River we saw Hindus worshipping with noisy bells and holy fire. Mud turtles and cattle were all around them. We saw lepers crowding

up to healthy people without let or hindrance.

Then we saw the monkeys, crowds of them, sacred monkeys, savage monkeys. But nobody dared to touch them. I went into the bank in Bombay to cash a check and had to reach over a sacred bull that lay in front of the bank window. I dared not touch him. We saw a temple in Jubbulpore, dedicated to criminals. It seemed that the criminal class was recognized and that it had certain rights.

And so I could continue all evening telling you one story after the other of our experiences in this strangest, most benighted subcontinent of this earth where there is less democracy in social and economic life and more virile ferment for democracy in political life than anywhere on this earth. I think sudden freedom would mean civil war and the slavery of Japanese occupation.

I do not condone for a minute the policies of England during the past couple of centuries. She has committed many sins and probably must suffer for them. But what I am saying is that just now at this juncture, at this critical moment, England is probably sincere in feeling that it is better to endure Gandhi's campaign of civil disobedience than turning the country over to civil war and utter national chaos.

So you see I am betwixt and between. My sympathies are with that strange little man Gandhi as it is with every people seeking freedom from imperialism. But my hard headed realism at this critical moment leads me to believe that freedom for India now would endure less than two weeks. It would mean enslavement for India and defeat for the Allies.

"BEHOLD I SEND YOU FORTH"

I saw a copy of Margaret Tarrant's painting, "Behold, I Send You Forth." In this picture Jesus is represented as standing in the midst of a group of children. For perhaps the first time in the history of religious art, most of the children are not facing Jesus, looking up into his face. The assumption is that they have already done that. Now their backs are toward him. His arms are outstretched, waving them from him, urging them to go forth and help him build the kingdom. From *Follow Me*; Issue by Charles D. Spotts; The Westminster Press.

Protection for the Treasurer

by Melvin C. Smith*

A church treasurer once resigned his office declaring that "a man can't be a Christian and a church treasurer at the same time." If the suggestion made in this article is followed by the church and the treasurer that complaint would no longer be made. Protection for the treasurer is protection for the church.

OUT of my twenty years' experience as pastor I could write some very tragic stories about treasurers of churches and church societies. I knew a church treasurer who contemplated suicide because of an unfortunate situation in which he found himself after he had "borrowed" from the funds entrusted to him. When the shortage was discovered he was not more than \$100 in arrears, but he was driven almost to distraction because he was unable to replace the amount.

He was in reality an honest man who had no intention of doing anything wrong. However, under pressure he yielded to the temptation to use church funds to satisfy the persistent demands of his creditors. He truly intended to replace the money, but conditions were such that he was unable to do it. I know not what would have become of the poor man had not a friend come to his rescue with a loan.

Another treasurer was custodian of the funds raised by a class of boys. He lost the book in which he kept his accounts. Likewise, he lost the confidence of his fellow members. When he deposited the balance on hand with the church treasurer as a contribution to the organ fund, the boys were positive that it was less than the proper amount. They said little, but from that time they were suspicious of all who handled money, and there was a noticeable decrease in the amount they gave to the church.

The number of treasurers of church funds is legion. It runs far into the thousands. Some handle only trifling amounts. Others have large sums in their possession. Regardless of the amount, the unfaithful treasurer is certain to injure his organization. When it is discovered that the record is not accurately and carefully kept, or that there is a shortage of funds, folks lose faith in the work of the church, and contributions suffer.

No church can prosper with a careless treasurer. Nor can any class or

society be a financial success if its money is in the hands of an unreliable person.

Too little stress is placed upon the office of treasurer. How is an election often conducted? A president, vice president and secretary are selected with great care. The treasurer comes last. He is quickly chosen with the thought that most anyone who can count money is capable of holding the office. He is often very inexperienced in the art of handling public funds.

The treasurer of even the smallest organization has a very important office. I have seen disgraceful church-wide controversies center about the

doubtful records of a treasurer who handled only a small amount of money.

All this can be avoided very easily.

First, elect the treasurer with exceeding care. Let pastor, teacher or some other respected person emphasize the importance of the office before the ballots are cast. By the way, pastor or teacher would do well to keep in touch with the newly elected treasurer to make certain that his accounts are kept correctly. A good way is to require that detailed statements be posted by the treasurer on the bulletin board each month.

Always have more than one person count the offerings. After this has been done have them sign a statement indicating the amount of the contributions. This statement should be placed on file by the treasurer. It is his protection.

Of course, the treasurer should give a receipt whenever he receives money.

BETHLEHEM LUTHERAN CHURCH

840 Brooke Road • Rockford, Illinois

Received of the Collectors of Bethlehem Lutheran Church

total offerings for today. Same to be deposited to the proper account for Bethlehem Lutheran Church.

Date

Esther Knudsen, Treasurer

BETHLEHEM LUTHERAN CHURCH

840 Brooke Road • Rockford, Illinois

This is to certify that the offerings at Bethlehem Lutheran Church this day were as follows:

Sunday School ----- \$-----

Morning Service -----

Vespers -----

Birthday Offerings -----

Other -----

Total ----- \$-----

This total has been deposited with Miss Esther Knudsen, treasurer, this ----- day of -----, 1942.

(Signed) -----

*Pastor, Bethlehem Lutheran Church, Rockford, Illinois.

BETHLEHEM LUTHERAN CHURCH

840 Brooke Road • Rockford, Illinois

Received of Bethlehem Lutheran Church the sum
of _____ dollars
which pays in full the following:

Check No. _____ Date Paid _____

Signed _____

Please sign and return this receipt immediately to Miss Esther Knudsen,
treasurer, 422 Chestnut Street, Rockford, Illinois

The Treasurer Should Have a Receipt for Each Expenditure

For safety he should keep a carbon copy. Receipts should be numbered.

Deposit the money in the bank promptly. The society or congregation should specify the depository by vote. Don't keep the money in a box at home. There is danger that it may be stolen. There is also the temptation to "borrow" from it in an emergency.

Pay only by check, even if the account is small and the bank charges for this privilege. A cancelled check is the best proof that a bill has been paid. It is also well to ask the creditor to sign a detailed receipt. It need hardly be said, I am sure that the treasurer will issue checks only on the proper authority.

Audits are a wise protection. Sometimes there is hesitancy to ask for an audit for fear the treasurer will think his honesty is being questioned. Instead, good treasurers welcome audits. The auditor lifts the responsibility from the treasurer's shoulders.

Audits can be planned very easily. If the amount involved is small, two or three persons from the organization can make a satisfactory investigation. Their report, however, should be in writing and be very complete. Not only should they check the books, but they should make certain that the proper funds are on deposit.

If the treasurer is custodian of a large sum it is well to have a public accountant examine the books. This is not as expensive as one might at first think. Generally he will give reduced rates to a religious group. In many instances a public spirited accountant will donate his services to a church.

All handling public funds in very large sums should be bonded. The cost for the average church is only from one to two dollars a month.

Why bother with all these seemingly unnecessary details? Perhaps you are

asking this question. Be assured, however, that it is well worth while for a church to conduct its affairs in a business-like way. The public appreciates it. It increases confidence in the work. The result is more liberal offerings, and much less danger of embarrassing situations.

"THE PASTOR'S PROBLEM"

To live with vital men, yet set apart—
A segregated man, a "man of God":
This sets the problem clear for ministers.

Sometimes I almost cry, "Here, touch me; I'm just flesh
And bones, and divers faults; no model I!
Take me for what I am: "seeking the best."

You, too, are seeking that; you, too, have faults—
We're brothers 'neath the skin: we realize that.
In fact we can't escape that simple fact.

A life transparent, true, well rounded, too—
That's all I'd ask of God; and that's enough;
It sets the problem clear for each of us.

Your life's the sacred link that makes you God's,
And makes you man's as well; and mark my words—
Asseveration's main, it's not enough.

What makes you "man's" as well?—
It's not the cloth,
Nor yet the church's boon that makes the priest;
It's sense of brotherhood, of give and take.

It's self-forgetful love; of cheer and help;
Of Christlike sympathy, and counsel wise
In vision and for deed: these make the priest.

And are these things so strange to "layman-hearts"
That they must hold "apart" the "preacher-man"?

Believe me, he'd prefer the "servant's place."

O, raise no pedestals: we stand afoot.
We want no rostrums save your honest hearts
For they dictate to us far better briefs

Than we cajole our brains to tell us.
If your good manly hearts are truly ours,
You shall, in turn, have ours: and all in fief

To One: the worlds' true heart, our blessed Lord.
In Him there is no east, nor any west.
"For all are one in Him, and we in Him."

William Bishop Gates,
Cincinnati, Ohio.

THE MINISTER'S TWENTY-THIRD PSALM

The Lord is the pastor of myself and of my flock,
We shall not want;
He maketh me to know that the green pastures of recreation are a part of my ministry;
He leadeth me into quiet meditation,
He restoreth my soul when harrassed by petty detail;
Though I walk through grave disappointment,
I shall not let fear enbitter me;
For Thou art with me,
Thy friendship strengthens me;
Thou preparest me spiritual food in the midst of a materialistic world,
My days have in them the peace that passeth knowledge,
My activities are filled with gratitude,
Surely joy and eagerness shall go with me,
All the days of my ministering life,
And I shall continue entering into Thy gates with thanksgiving,
And bringing others into Thy courts with praise,
Forever.

Mary Dickerson Bangham,
Zanesville, Ohio.

IMMORTALIS

(With Apologies to Captain Henley)
Out of the night that covers me,
Dark as the pit from pole to pole
I thank the only God there is
For my immortal soul.

Through this old world of toil and tears
My faith has never quailed;
I called to Him who always hears,
Whose promise has never failed.

Beyond this place of storm and gale
Shines the day star of my faith,
And all the menace of the vale
Proves but a vanishing wraith.

It matters not the toil and strife
How deep the bitter bowl;
He is the Savior of my life
And my immortal soul.

W. R. Holt,
University United Brethren Church,
Kansas City, Missouri.

The Gideons Have Power

by William H. Leach*

MAKE no mistake about it. There is a lot of power in the International Order of Gideons, the famed Christian organization of business men. Some of the energy may be poorly directed, no doubt part of the program is competitive. But there is in the movement devotion, enthusiasm and power.

The annual convention was recently held in our city. It gave me a chance to see the body in action. It was the whispered comment of a colored maid to a porter in the convention hotel which first revealed the intensity of the work.

"Have you read yours yet? How do you like it?" she asked. In her hands was a little service New Testament.

I have attended a great many church conventions of one kind and another. It is the first one I ever observed where hotel employees were given consideration as prospects. More power to this group of men who have sufficient faith in their cause to do this sort of thing.

The story of the origin of the movement is an interesting one. The traveling salesman is subject to many temptations which follow loneliness. It was back in 1898 when, because the hotel at Boscobel, Wisconsin, was crowded John H. Nicholson of Janesville, Wisconsin, was asked to share his room with another traveler, Samuel E. Hill of Beloit, of the same state. Mr. Nicholson was somewhat embarrassed because he had made it a practice to read his Bible and pray before retiring. He felt that he could not waive the privilege and decided to follow his usual custom. To his surprise his neighbor did the same thing. They found that they had that in common. They asked themselves if it were possible that other commercial travelers made this a practice. They decided to send out a letter to see. The letter produced one more man, William J. Knights of Wild Rose, Wisconsin. It was Mr. Knights who suggested the name of the organization. The three had read Judges, Chapters 6 and 7. Then Mr. Knights said, "We will call ourselves Gideons, because Gideon was a man who always did what God wanted him to do, regardless of his own wishes."

The original three has grown until the 1942 convention reported an active membership of 7472, to which might be added 3138 associate members. Mr. Nicholson of the three charter members is still alive. He took an active part in the 1942 convention.

The first purpose of the order was to provide fellowship for Christian business men. That has always remained a purpose. Where there have been a sufficient number in a city or area they have been organized into local camps. The wives liked the idea and formed auxiliaries. These groups have been of great service in fostering Christian principles among these men and their families.

But as have others they soon learned that it is not sufficient to feed oneself. Something must be given to others. Since their particular field was the religious life of commercial travelers what should be more natural than the desire to place Bibles in the hotels where their friends would stop.

The Bible Distribution

The first Gideon Bibles to go to a hotel were placed in Superior Hotel, Iron Mountain, Montana. Twenty-five Gideon Bibles were placed there in 1908. That was the start of a program of Bible distribution which has reached practically every nation. Nearly 2,000,000 copies have been placed in hotels. Fifteen thousand were shipped at one time to Old Orchard, Maine, for distribution to hotels in New England. In addition they have been placed in hospitals, penal and other institutions and steamships. The president of one steamship company was so impressed with the work that he gave an order that Gideon Bibles would be carried free to any port of call of his line.

When this nation started its mobilization program for possible war the Gideons saw a new field for their distribution. A letter was written to President Roosevelt suggesting that they would be glad to supply each man in the armed forces with a specially bound Testament. The president encouraged the idea and they started a new and very ambitious program of Bible distribution.

At the Cleveland convention an order for 1,000,000 Testaments was handed the representative of a publishing house. It was the fourth order for 1,000,000 copies which he had received.

These 4,000,000 Testaments are specially printed, with helps, for the men and women in the armed forces.

Other agencies also distribute Bibles to the army and navy. Many local churches, also, feel that it is their responsibility. However, I think that a study will show that the Gideon distribution has been accompanied with more aggressive personal promotion than that of any other group.

"Our work is to distribute the scriptures, not to interpret them," George V. Kirk of Chicago told the convention. In actual practice, however, the Gideons are very much in the business of interpreting the scriptures.

The Evangelistic Program

The Gideon program of Bible distribution to the army camps is distribution plus evangelism. That plus part makes the work significant. These men believe that there is a power in the Bible to save the souls of men. They have no hesitancy to say so when given a chance. Every local camp of Gideons is urged to make a contact with any army units near his city. It will make a contact with the chief chaplain and ask for permission to tell his story and distribute Testaments. If there is no chaplain he will seek the permission from the commanding officer.

According to C. P. Eisenmayer, who has done much of this work, both the chaplains and the commanding officers are usually cooperative. Sometimes this is not true. More often the chaplains, than the commanding officers, discourage the work.

"Don't argue with the chaplain, nor criticize him," Mr. Eisenmayer told his fellow Gideons. "Pray for him; he just doesn't understand what you are trying to do."

Mr. Charles J. Pietsch of Honolulu distributed thousands of Bibles to men in the navy before the Pearl Harbor episode and found navy chaplains most cooperative. The distribution of Testaments to the nurses of the armed forces will be directed by the women's auxiliary units. It gives them a specific share in the program.

When a convention is held the entertaining hotel becomes a center of an evangelistic movement. The convention meetings have more of the atmosphere of the old time revival than anything I have experienced in recent years. The songs have the ring of

(Turn to page 22)

*Editor, "Church Management."

Altar Cloths and Appointments

by Bruce C. Wenner*

In this informing article the author gives information which will be welcome to all readers seeking to adapt the open chancel to their worship program.

MANY of our churches have adopted or are considering the adoption of the worshipful arrangement of the open chancel. This arrangement requires a different treatment of the communion table, which we may call the Lord's table or the altar of the church. In this article we designate the communion table or Lord's table as "altar" for convenience and because the name is generally acceptable and perfectly correct as signifying the table on which we present our offerings and as symbolizing the place of consecration of our hearts and souls to the cause of Christianity. This altar replaces the Old Testament Ark of the Covenant which symbolized the place of atonement or the Mercy Seat in the Holy of Holies. The New Testament communion table or altar symbolizes our atonement through Jesus Christ and our communion and fellowship with him and with God the Father.

A great many of our churches find themselves faced with the problem as to how the altar or Lord's table should be treated for the communion service and likewise at other times and during other services. We suggest these simple appurtenances and arrangements as being traditional and symbolic and as having had use for hundreds of years and in some cases since the earliest days of the Christian Church.

We realize that our soul's salvation does not depend upon any altar vestments or church arrangements, but when we have the opportunity to make use of elements which beautify and enhance worship, we feel that it should be our duty to use such appurtenances and as nearly in order and as correctly as possible in accordance with usage and tradition. We would, therefore, in addition to the cross, which has its position as the focal point and symbolizes our finished redemption, have two communion candles placed on the gradine or retable behind the altar. These candles should be lighted during

the communion service and symbolize that Christ is the true light of the world. The two candles symbolize the two natures of Christ, the divine and the human. In lighting these candles, the one on the epistle (lectern) side of the church should be lighted first and extinguished last.

Flowers should be placed preferably on the altar table proper, not the gradine, using two bouquets. Flowers symbolize joy and are placed there in honor of him who is the rose of sharon and the lily of the valley.

The Fair Linen

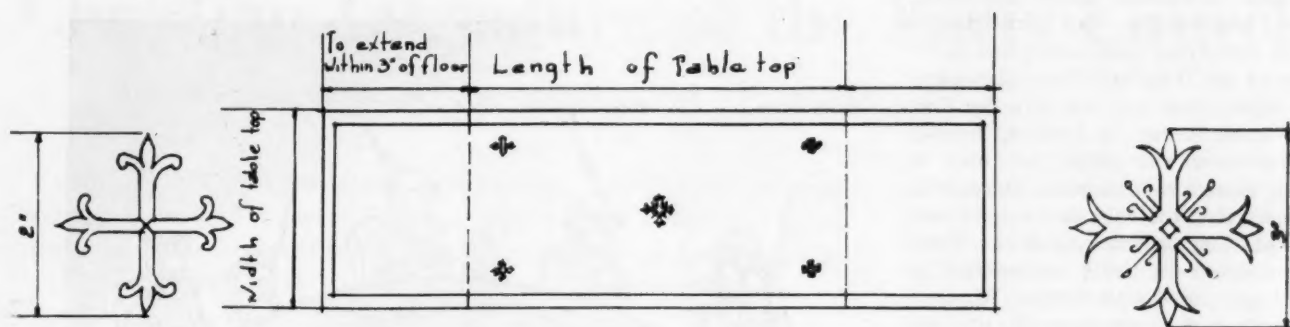
The altar should always be covered with at least the fair linen cloth except on Good Friday when the altar must be left bare. Generally speaking, we would suggest that there be three covers for the altar top. First, a cere cloth, which is a linen cloth preferably waxed. The purpose of this is to protect the top of the table. If the church uses and can afford to have a frontal or superfrontal or both, these are attached to a second piece of linen the exact size of the table top. This piece of linen covers the cere cloth and holds the frontal in place. Over this second linen we place the fair linen. If we cannot have any other altar vestments this one piece is necessary as part of our church equipment and it is just as important as offering plates or the communion vessels. The fair linen should be a fine, heavy grade of pure white linen. Damask should never be used for this purpose. This linen should be the exact width of the top of the altar and should hang down at each side of the altar to within three inches of the floor. It should have a neat hem but should never be hemstitched. On the section of the cloth covering the altar top, one cross should be embroidered in the center. There should be an additional cross embroidered in each corner, the center of these crosses being located approximately two inches in from the edges. The crosses should be embroidered in pure white linen thread. These crosses are symbolic of the five wounds of our Lord. It is well to have at least two of these fair linen cloths so that the altar can al-

ways be covered. While one is being laundered, the other can be used. In laundering, this cloth should be rinsed first in clear water and this water poured on the ground so that any elements of the communion would be consigned to the earth. No blueing or starch should be used in the laundering process. It is acceptable to have a coverlet to protect the fair linen against dirt and dust. This coverlet would of course be removed before services. It is recommended that the coverlet be made of blue linen and not have any embroidery or decorations and it would hang down about twelve inches on each end of the altar.

For the communion service a communion veil should be provided which would be large enough to cover the entire communion service including all the cup racks and bread trays or patens. This veil would touch the altar top at all points but should not be left to hang down over the altar front. This communion veil should be square, simply hemmed, and have one cross embroidered in the center. We recommend that this be made of the same material as the fair linen. In churches where tables or racks are arranged behind the communion rail for simultaneous communion, these tables or racks should be covered with individual communion veils made as above. There should then be a chalice (cup) and a paten (plate) on the altar proper for the consecration of the elements and the use of the minister in his communion. These should be covered with a smaller communion veil, twenty-one inches square, than would be required for the complete communion service when this is placed on the altar.

If the church can afford it, we would recommend the use of a superfrontal at least and if possible a frontal as well. These, together with the bookmarkers for the lectern and a pulpit fall for the pulpit, give additional richness to the chancel. It is best if these can be secured in at least four sets to comply with the colors of the church seasons. The usual colors are white, green, violet and red. A brown set may be used for the first four weeks of Lent and a black set may be used for funerals. If the church can only afford one set, red is recommended for the church proper. For use in a chapel, blue is recommended. The colors themselves

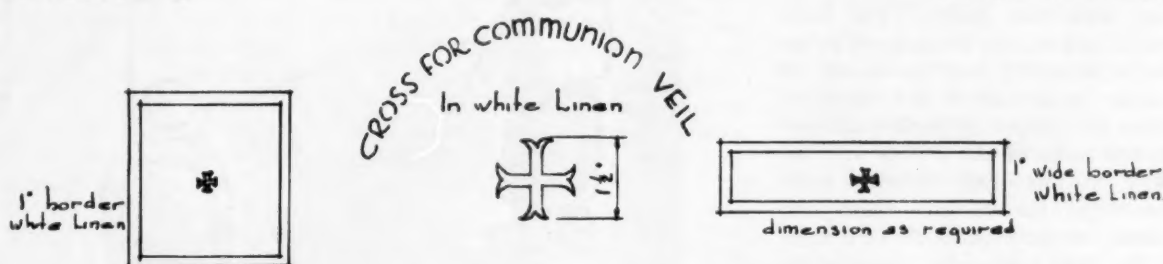
*Member of firm of Wenner & Fink, registered architects. Member of American Institute of Architects. Consultant to Interdenominational Bureau of Architecture. Member of Church Architectural Guild of America. Member of Beaux Arts Institute of Design. Head of Department of Architecture, Drexel Institute Evening School.



CROSS FOR CORNERS
Embroidered in
White Linen thread

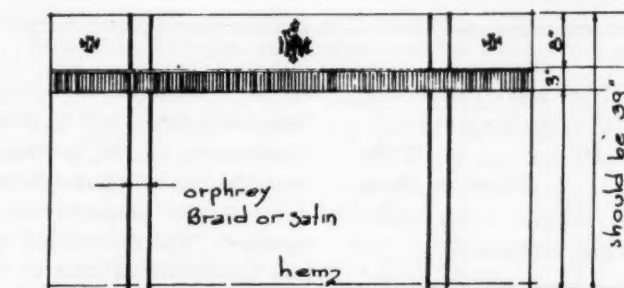
FAIR LINEN FOR ALTAR
White fine weave heavy linen

CROSS FOR CENTER
Embroidered in
White Linen thread

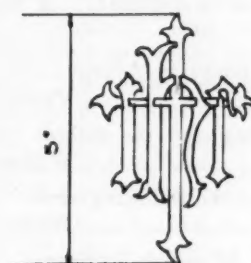


COMMUNION VEIL FOR ALTAR USE
for chalice & plate 21" Square
for Individual service complete
make 36" square

COMMUNION VEIL
for trays or tables
behind communion rail



FRONTAL & SUPERFRONTAL
Linen, silk, satin, damask or
suitable material



MONOGRAM FOR
SUPERFRONTAL
IN COLOR

SUPERFRONTAL & FRONTAL TO HAVE
LINEN PIECE WIDTH OF TABLE TOP.

COLORS: MAYBE SEASONAL
COLORS OR RED THE CHURCH COLOR
BLUE FOR CHAPELS. EMBROIDERIES
GOLD & BLUE ON RED OR GOLD ON
RED OR BLUE.

MINIMUM ALTAR VESTMENTS
for the
PROTESTANT CHURCH

have significance, white signifying purity and perfection; green signifying hope, regeneration and immortality; violet signifying penitence. Red is the color of the Holy Spirit and also signifies martyrdom and our love for God. The superfrontal or frontlet, frontal, bookmarkers and pulpit fall may be made in any rich material, linen, silk, damask, and it is very desirable to have a specially woven material. These items should be richly embroidered in color and edged with fringe. It is recommended that orphreys be used on the frontal and the superfrontal.

The symbols should be correct and appropriate for the color and the season. The embroidery should be in proper scale and design. The vestments should always be designed by an artist with ability and knowledge of Christian symbolism. It is a fine thing to have the designs properly made and have the ladies of the church who are capable in this kind of work make these cloths themselves. Laces and crochets are not permissible or acceptable for altar vestments. In selecting and purchasing the altar vestments care should be used in entrusting their manufacture to capable studios and not to secure simply the cheapest thing obtainable. The illustrations given herewith show the basic and simplest type allowable for altar vestments. The following schedule gives the different colors which should be used for the different seasons and Sundays of the church year:

The four Sundays in Advent....	Violet
Christmas Day and the following week	White
Epiphany and the following week	White
The Sunday following Epiphany	Green
Candlemas, February 2.....	White
Septuagesima (three Sundays before Lent) to Lent.....	Violet
Ash Wednesday and Lent....	Violet
Passion Sunday, Palm Sunday and Holy Week.....	Violet or red
Holy Thursday	White
Good Friday	Altar is bare
Easter Day until Whit Sunday--	White
Ascension Day and the following week	White
Whit Sunday (Pentecost).....	Red
Trinity Sunday and the following week	White
Sundays after Trinity.....	Green
All Saints Day and the following week	White



HALLOWEEN PARTY

The Feast of the Martyrs.....	Red
Festivals, including baptism, marriage, etc.	White
Funerals.....	Violet or black
Litanies	Violet
Ordination and confirmation....	White or red

It would probably be commendable if every church had an altar committee divided into two groups. The one group could take care of the arrangement and provision of flowers for the altar and the other group could take care of the vesting of the altar and seeing to the care and making of the altar cloths or vestments. This is a service that should be rendered with prayer and devotion and such a committee assures us that the church is always in proper arrangement for the service.

Communion Elements

A word regarding the elements used in the communion service might be apropos. It might be suggested that communion wafers be used instead of ordinary diced baker's bread. The wafers are specially and carefully made

for the communion and are unleavened bread and should aid in giving special significance to the service, more so than the use of regular bread which is not specially prepared and which is leavened. The wine should be the pure and unadulterated fruit of the vine to which nothing should be added, not even water. Some churches dilute the wine to such an extent that it is distinctly noticeable. To say the least this has an effect upon the worshiper detrimental to the spiritual experience of the holy communion. When the communion service is complete, any of the remaining elements, both bread and wine, should be emptied on the ground and should not be disposed of in any other manner.

For those who are interested, a great deal of material is available for study and research on the symbolism and appurtenances of the altar and chancel. To have our churches finer and more beautifully equipped will produce greater assistance and a more spiritual environment for worshipping the Lord in the "beauty of holiness."

Christian Literature of the Early Church

by William L. Ludlow*

The publication of Professor Goodspeed's latest book is most timely, declares Professor Ludlow. "The writers of the first three centuries faced conditions of war," he explains as he points out the message of the early books for the church of today.

THE study of the Bible to many contemporary Christians is simply an attempt to harmonize the various passages. The Old Testament and the New Testament appear to be to these students an island of religious literature in an ancient sea. The fullest meaning and most spiritual appreciation of the Bible is lacking because there is nothing available by which comparisons may be made to show how the book of books became what it is today. No doubt, many readers of *Church Management* have seen a Sunday supplement within the past decade which described the great discovery of some book purported to have existed when the New Testament was being formed. Usually the supposedly new discovery has been known to scholars of the Bible but not to the laymen of the church.

Professor Edgar J. Goodspeed has once more contributed to the better understanding of our Bible with the publication of *A History of Early Christian Literature*.† Dr. Goodspeed has accomplished two aims in this book. He has brought together the new information gathered through the years by German, French, British and American scholars. Moreover, while assimilating all this information, he has been able to do what he did in his translation of the New Testament, to bring it to the understanding of the common man. Certainly it is as important for every professing Christian to know in simple language the writings of the early Christians as it is to know the meaning of the New Testament.

The author traces the rise of early Christian literature from Paul and the Evangelists down to Constantine, Eusebius and the Nicene Council of 325 A.D. Within this framework the author shows the rapid development of Christian literary techniques and their adoption by Greek Christian workers.

He describes the competition arising among the various gospels which are imitations of our four gospels in the New Testament. Through these various documents existing side by side our present New Testament documents, we can trace the rise of the rites, creeds, doctrines, clergy and liturgy during a time when Christianity developed through persecution and conflict into the religion of an empire.

A reading of this volume shows clearly that the New Testament was really the bursting forth of a great spring of religious expression that flowed on copiously far and wide for 500 years. This literature sprang from true religious life. The writers before Irenaeus (bishop of Lyons in Gaul in the latter part of second century) may be classified under four groups. There were the writers of the New Testament. The Apostolic Fathers form the second group. The pro-Catholic apologists and the uncanonical gospels, acts and apocalypses make up the other two groups. These four groups of books are not to be thought of as separate or successive for they overlap in date. However, from the point of view of thought, such a classification of early Christian literature before Irenaeus is very helpful.

Imitating Paul

It is very interesting to observe the manner in which Paul's letter writing was imitated by the early Christians. It was very natural to use this means of expression. Without exception some of the statements we find in Clement's letter have the spiritual force of expression of Paul's letters. In fact the *Codex Alexandrinus* of the fifth century has this letter of Clement in its collection of the New Testament. The letters of Ignatius, of Polycarp of Smyrna, of Barnabas and others show not only a knowledge of the New Testament writings of Paul but they permeate with the very spiritual life of the early church. The sense of mission is found upon every page of these letters.

In later Judaism a favorite type of

religious literature was the apocalypse. The Book of Revelation in our New Testament is a good example. In the early church we found the Shepherd of Hermas, the Revelation of Peter, the Sibylline Oracles and the Pistis Sophia. Professor Goodspeed gives the reader a clear summary of the contents of these writings in such a manner as to make clear the religious convictions and views of these early Christians.

Origen, a third century Christian, wrote: "The church has four gospels, the sects very many, one of which is entitled 'According to the Egyptians,' another 'According to the Twelve Apostles.' Basilides dared to write a gospel and give it his name." The gospel, as Dr. Goodspeed properly points out, is Christianity's first contribution to literary types. There were many gospels written as Origen correctly declares. A comparison of our four gospels with any of these early imitations will quickly show the student of the Bible an explanation for the inclusion of the present four in our New Testament collection. There are many interesting passages to be found in these apocryphal gospels. There are some variations of the incidents of Jesus' life as reported in the four gospels of the New Testament. Other references to the life and teaching of Jesus, which we find in these apocryphal gospels, show the deep spiritual expression of these members of the early church.

Not only do we find that these early Christians had twenty or more apocryphal gospels which showed the influence of our four gospels of the New Testament, but they also possessed religious fiction written after the model of the Book of Acts in the New Testament. These apocryphal acts of the second and third centuries were written primarily to displace the immoral fiction of the day. Among the important writings of this type we find the *Acts of Paul*, the *Acts of John*, the *Acts of Peter*, the *Acts of Thomas*, the *Acts of Andrew* and the *Clementine Recognitions and Homilies*. While the student of the New Testament knows that these writings do not contain historical incidents of truth, yet no one can fail to find in reading them a deep and abiding faith in the founders of the Christian faith.

As Christianity gradually separated from Judaism and came to feel its indi-

*Professor of political science and sociology, Muskingum College, New Concord, Ohio.

†Edgar J. Goodspeed, "A History of Early Christian Literature," University of Chicago Press, 324 pages, \$2.50.

vidual character as a new faith, competing with various ethical, philosophical and mystery religions in the Roman world and meeting objection and persecution, it began to be conscious of itself and to frame answers to the criticisms and attacks that were made upon it. This was the beginning of the Christian apologetic literature which soon took shape in a series of apologies and dialogues in the defense of the Christian faith. With the numerous American sects and new religions today, the reader of this chapter, describing the first defenses of Christianity, feels the modern world of competing faiths.

Justin Martyr

In the middle of the second century we find one of the greatest apologists or defenders of the Christian faith—Justin Martyr. A native of Flavia Neapolis, in Palestine, Justin visited the various Greek schools but found no satisfaction until he came to Ephesus where he met a Christian who introduced him to the Jewish prophecies and their fulfillment in Jesus Christ. This was about 133 A. D. From that time until his martyrdom in Rome about 165 A. D., Christianity had one of the greatest intellectual defenders of the day.

There were successors as well as contemporaries of Justin. Tatian, an Assyrian Christian, wrote his Discourse to the Greeks about the middle of the second century. The Athenian Athenagoras, a Christian philosopher as he is called in the title of his work, wrote an appeal to Marcus Aurelius and his co-regent Commodus shortly before 180 A. D. From the pen of Theophilus, bishop of Antioch, we have a defense of Christianity in three books written about 190 A. D. and addressed to a certain heathen named Autolycus.

To the practical churchman of today the manuals, memoirs, hymns and homilies of the second century make their greatest appeal. In the *Teaching of the Apostles* we find some suggestions for rules of conduct the Christian should serve. The *Teaching* begins by saying that there are two ways in the world, of life and death and of light and darkness. It goes on to list some seventy brief commands, mostly prohibitions, including some of the Ten Commandments, and occasionally introducing a short sentence in support of the command or in explanation of it. *This Is the Way of Life* proceeds to sketch the Way of Death under a list of almost forty sins and closes with this promise that those who follow obediently will be given the crown "through our Lord Jesus Christ, who with God the Father and the Holy Spirit lives and reigns forever and ever." Professor Goodspeed has given

an excellent summary of other manuals, memoirs, hymns and homilies which formed the basis for development of church organization and law.

The last eight chapters of the book surveys the writings of several of the most important intellects of the Christian faith. In Irenaeus we find one who bounds the Christianity of the east with that of the west. Born in Asia Minor Irenaeus became bishop of Lyons in the latter part of the second century. Not only was Irenaeus an active missionary of the church, but also he was one of the most active leaders of the church in his condemnation of the heretical movements of his time. Irenaeus constantly appealed to the fact that some churches of apostolic foundation had maintained an unbroken tradition of sound Christian teaching and so should be trustworthy centers of the faith. Irenaeus gives to the modern reader a sense of rightness and conviction needed for our own thinking today.

The first Christian school established by Christians of which we have any knowledge was one at Alexandria, designed to instruct converts from paganism in Christian truth. Here we find Pantaenus, the "blessed elder" as Clement calls him. His pupil, Clement, became an illustrious graduate of the school. Clement was a native of Athens and was probably of pagan parentage. He traveled widely about the world, pursuing his studies under many teachers. Pantaenus was Clement's last teacher. His descriptive appreciation of Pantaenus is worth quoting: "When I came upon the last (teacher), having tracked him out, concealed in Egypt, I found rest. He, the true Sicilian bee, gathering the spoil of the flowers of the prophetic and apostolic meadow, engendered in the souls of his hearers a deathless element of knowledge." What would happen to our Sunday schools and churches today if all of our teachers had such a profound effect upon the students? Little wonder such strong foundations were laid for the Christian Church by men like Pantaenus and his followers.

Contribution of the Provinces

In the latter part of the first century the writing of Latin literature was already passing into the hands of provincials, men from North Africa and Spain, like Seneca, Martial and Quintilian. It was not strange that the Bible was being translated into Latin. It was in Carthage, and not in Rome, that Latin Christianity had its beginnings and that it soon began to express itself in Latin books. The first great figure in Latin Christianity was Tertullian who was born about 155 A. D. in Carthage. After studying law, he

went to Rome to practice and to teach rhetoric. Here the heroic behavior of the martyrs impressed Tertullian. In his *Apology*, addressed to the Roman governors of provinces, he pointed out that persecution simply advances Christianity. "We multiply every time we are mowed down by you; the blood of Christians is seed," he warned them.

Among the younger men whom Irenaeus taught, probably in the years he spent in Lyons, was one named Hippolytus. When Origen visited Rome about 215, he heard Hippolytus preach. Hippolytus was active in the campaigns against the sects and was a prolific writer. He strongly opposed the laxity of some clergy of his day and condemned some for their mercenary views. Hippolytus is important in the study of early Christian literature for by close examination of his writings we are able to know what books of the New Testament he accepted as part of the canon. He accepted the four gospels as scripture and acknowledged the thirteen letters of Paul, but not Hebrews. He accepted Acts and the three Catholic letters—1 Peter and 1 and 2 John. The Revelation of John completed his New Testament, making a total of twenty-two books. Professor Goodspeed clearly shows that with Hippolytus the curtain falls upon Greek Christianity in Rome.

Origen was the greatest Christian scholar and the most prolific Christian writer of antiquity. One writer declared he wrote 6000 works. Jerome said, "Which of us can read all that he has written?" Origen's studies included commentaries, theological books on various phases of the Christian faith, apologetic works and numerous letters. Especial interest attaches to Origen's New Testament. He accepted in the New Testament the four gospels, fourteen letters of Paul (including Hebrews and the letters to Timothy and Titus), the Acts of the Apostles, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation of John, James, Barnabas and the *Shepherd* of Hermas. This New Testament of twenty-nine books, Professor Goodspeed properly observes, is precisely that of the Sinaitic manuscript of the fourth century, discovered by Tischendorf in 1859. Certainly Origen deserved to be called the father of Christian theology and the founder of Biblical science.

Among the several important writers and defenders of Christianity which Professor Goodspeed studies in his last three chapters, Cyprian stands out as a Christian leader. Born in Carthage about 210 A. D. Cyprian received a good education. After his conversion to Christianity in 246, he became an enthusiastic worker in the church. Dur-

ing the persecution of Christians in Carthage a few years later, Cyprian succeeded in escaping. However, in 258 Cyprian met a martyr's death in Carthage where he was beheaded.

One of the contributions which Dr. Goodspeed has made to the study of New Testament scholarship has been the inclusion in this book of a list of lost books of early Christian literature. Again it is possible to find in the selected bibliography a list of references for each of the excellent chapters. A chronology is added to give the student a ready reference by which he can quickly find the various writers and their periods. A very inclusive general index concludes the volume.

This is a history which has been needed to be written for many years. It shows the spirit of the early church with its emphasis upon belief and worship. It places the New Testament in the proper place in relationship to all other writings of the church. The sacrifices of these writers explain in no small manner the success in the development of the church organically as well as religiously. The Protestant churches of today will be greatly strengthened when they learn once more, and practice the churchmanship of a Irenaeus or a Cyprian. This whole body of literature written during the first three centuries demonstrates the effectiveness of the Christian gospel when men once see the need for spiritual life. Indeed this book has been published at a time when the churches of our nation face war with its terrible consequences. These writers of the first three centuries had to face conditions of war. Such conditions should be a challenge to us to have an Irenaeus or a Cyprian emerge and lead our Christian people to a better understanding of the teachings of Jesus Christ.

RULES AGAINST SNAKES IN RELIGIOUS WORSHIP

Frankfort, Kentucky—Protection of the public from venomous snakes by banning their use in "religious" worship is a proper use of the state's police power and does not infringe individual liberty or freedom of worship, according to an opinion given here by Assistant State Attorney General Guy H. Herdman.

"This handling of snakes with danger to the handlers or members of the sect and to the public invited to watch these so-called religious services," Herdman declared, "is based upon the fanatical delusion that God will close the mouths of these venomous snakes and make them harmless, as he did for Daniel in the lions' den."

The Harvest Festival Service

WE are very much in sympathy with the efforts of the Committee on Town and Country of the Home Missions Council to bring back into our churches the Harvest Festival. It is an old custom extending back to the early Christian Church. The following service is one based on the Moravian service, altered somewhat by the committee sponsoring the day.

Such a service may be held in October or November. Decorations for the day should be flowers and farm produce. Some churches will ask for an offering of frost fruits which will be donated to a needy institution or distributed to families where such help is desirable.

The committee makes the following recommendations for texts and themes:

Themes: "The Joy of Harvest," "The Miracle of Harvest," "Sharing Our Spiritual Resources," "Christ the Bread of Life," "Look on the Fields" and "The Sacredness of Work."

Texts: Matthew 6:11; 9:37, 38; Mark 4:28, 29; John 4:35, 36; Acts 14:17; I Corinthians 3:6; 3:9; Galatians 6:7-9;

Psalms 24:1; 65:11; 103:2; 116:12; 145:15, 16; and Jeremiah 8:20.

The service which follows may be secured in a four-page folder suitable for use by your congregation from the Town and Country Committee of the Home Missions Council, 297 Fourth Avenue, New York City. Send three-cent stamp for single copy.

AN ORDER OF SERVICE FOR A HARVEST FESTIVAL

Prelude.

(Congregation standing)

Hymn: Tune—"St. Thomas S. M."

Stand up, and bless the Lord,
Ye people of His choice;
Stand up, and bless the Lord your God,
With heart, and soul, and voice.

God is our strength and song,
And His salvation ours;
Then be His love in Christ proclaimed
With all our ransomed powers.

Minister: Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name.

People: For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

Minister: All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee.

People: They shall abundantly utter the memory of Thy great goodness, and sing of Thy righteousness.

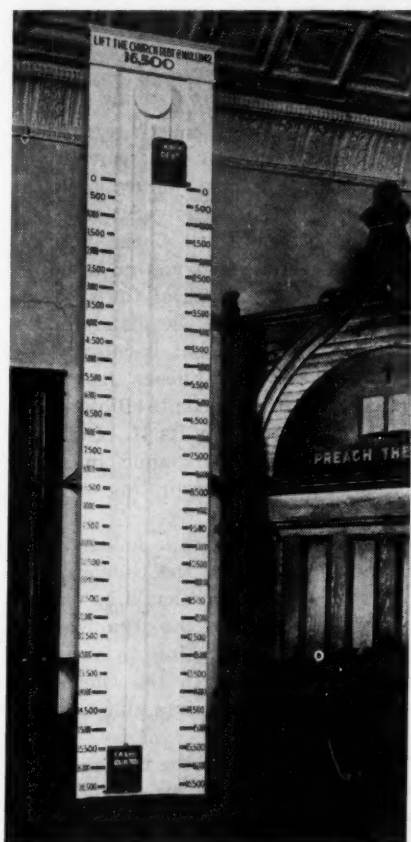
Hymn: Tune—"Nun Danket."

To Thee, O God, we raise
Our voice, in choral singing;
We come with prayer and praise,
Our hearts' oblations bringing.

Thou art our fathers' God,
And ever shalt be ours;
Our lips and lives shall laud
Thy name, with all our powers.

(Here shall the congregation be seated)

Minister: The Lord said in His heart: While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? He sendeth forth His commandment upon earth: His word runneth very swiftly; He giveth snow like wool: He scattereth the hoar-frost like ashes. He casteth forth His ice like morsels; who can stand before His cold? He sendeth forth His word and melteth them: He causeth His wind to blow, and the waters flow. He prepareth rain for the earth, and maketh it soft with showers, and blesseth the springing thereof. He causeth the grass to grow for the cattle, and herbs for the service of man, that He may bring



This is the way the big block and tackle looked in the First Christian Church, Johnson City, Tennessee, at the close of the debt lifting campaign for \$16,500. J. H. Damphier is the minister.

forth food out of the earth. Let us fear the Lord our God, Who giveth us the former and the latter rain in its season, and reserveth unto us the appointed weeks of harvest.

People: O Lord, how manifold are Thy works; in wisdom hast Thou made them all: the earth is full of Thy riches.

Hymn: Tune—"Playel's Hymn."

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let Thy praise our tongues employ.

All the blessings of the fields,
All the stores the garden yields,
All to Thee, Our God, we owe,
Source whence all our blessings flow.

Minister: Bless the Lord, O my soul;
and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. He redeemeth thy life from destruction, and crowneth thee with tender mercies. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. As the heaven is high above the earth, so great is His mercy toward them that fear Him.

People: He knoweth our frame and remembereth that we are dust. He openeth His hand, and satisfieth the desire of every living thing. Like as a father pitieth his children, so the Lord pitieth them that fear Him.

Minister: Blessed be God and the Father of our Lord, Jesus Christ, Who hath blessed us with all spiritual blessings. Labor not for the meat that perisheth, but for that which endureth unto everlasting life, which the Son of man shall give unto you. For He hath said: I am the Bread of Life. He that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst.

Anthem: (This may be an appropriate hymn or anthem of harvest or thanksgiving.)

Scripture Lesson.

Pastoral Prayer.

Choral Response: Tune—"St. Catherine."

Daily, O Lord, our prayers be said,
As Thou hast taught, for daily bread;
But not alone our bodies feed;
Supply our fainting spirits' need!
O Bread of life! from day to day,
Be Thou our Comfort, Food and Stay.

Offering and Offertory.

Response.

Sermon.

(After the sermon the congregation shall rise, and remain standing, until the conclusion of the service.)

Minister: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. The Spirit and the

Bride say, Come.

People: And let him that heareth say, Come.

Minister: And let him that is athirst come.

People: And whosoever will, let him take of the water of life freely.

Hymn: Tune—"Regent Square."

Thanks we give and adoration
For the gospel's joyful sound;
May the fruits of Thy salvation
In our hearts and lives abound:
King of Glory, King of Glory,
Sway Thy scepter all around.

Glory be to God, the Father!
Glory be to God, the Son!
Glory be to God, the Spirit!
Great Jehovah, Three in One.
Glory, Glory, Glory, Glory,
While eternal ages run.
Benediction and Response.

Postlude.

The Gideons Have Power

(From page 15)

salvation appeals. There are many and fervent "Amens."

Following the singing of one gospel hymn the chairman said, "That deserves an Amen."

There was a murmur of Amens.

"That was a Presbyterian Amen," he said. "Now let's have a Methodist."

Louder and more Amens followed.

"Now let's have a good Gideon Amen."

Then followed the real thing.

Evangelistic street meetings are always a vital part of the convention. The meetings present an evangelistic appeal. There is no equivocation.

"If you accept Jesus Christ you go to heaven; if you don't you go to hell," was the direct approach of the speaker in the meeting at the Cleveland Public Square. Of course, that is interpretation and takes the Gideons from the original idea to distribute Bibles and let the book speak for itself. But you can't keep men so dynamic in faith from doing a little interpreting of their own.

Robert G. LeTourneau, industrialist and past president of the Gideons, believes that evangelism should be one of the main objectives of the organization. If Christ means anything to you tell others, is his idea. In the Cleveland convention he put this in a single paragraph.

"The God who made the universe and man is depending on us to tell the story of Jesus. We must set out to prove that Christianity still works and that we can be saved and redeemed by the marvelous grace of God, so let's do our part and tell that story. It's a chance to give something that works."

POUNDED WITH VERSES

When Wilbur D. Kuenzli was installed as minister of the First Presbyterian Church, Highland, Indiana, the reception took the form of a food shower. But each item of food was presented by a very clever verse which was composed by Mrs. James Orr.

A selection of the verses is given below. Here is an idea someone else will want to use.

Salt

Some folks are never satisfied,
They're always finding fault.
Don't worry too much—take it with
A little grain of salt.

Sugar

In discipline and matters grim
A firmer stand denoting,
You'll find this package will suggest
A tactful sugar-coating.

Baking Powder

The way you make our spirits soar
We hope to symbolize
By baking powder in this can
That makes our pastry rise.

Rice

You'll have a lot of weddings
And will offer good advice.
No minister should be without
A fresh supply of rice.

Peaches

Your friendliness has shown us that
You practice what you preach;
As for your charming, helpful wife
We think she's just a peach!

Mushrooms

May all your efforts here bear fruit
From good seeds that you sow,
And may attendance at the church
Henceforth like mushrooms grow.

A PRAYER IN WARTIME For a Godly Walk

What time I am afraid: I will trust in Thee. In God I will praise his word, in God I have put my trust: I will not fear what flesh can do unto me. Thou tellest my wanderings; put thou my tears into thy bottle: are they not in thy book? When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me. In God will I praise his word: in the Lord will I praise his word. In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death; wilt not thou deliver my feet from falling: that I may walk before God in the light of the living? Psalm 56: 3-4; 8-13.

Biographical Sermon for October

by Thomas H. Warner

Samuel F. Smith

I am the God of thy fathers.—Acts 7:32.

MANY people think that "America" is our national anthem. But it is not. "The Star Spangled Banner" is the national anthem of the United States. But "America" is known everywhere, and is sung far more often than the national anthem.

"America" was written by Samuel F. Smith. He was born October 21, 1808, and died in 1895. He was a Baptist clergyman, a poet and an author. When he was a student at Andover Seminary Oliver Wendell Holmes referred to him in a class poem in these lines:

"And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith."

In his early career Dr. Smith was pastor of the Baptist Church of Waterville, Maine, and professor in Colby University. The president was absent for a long time on account of sickness, and he requested Dr. Smith to lead the chapel worship. The students thought this a good time to test their professor on his knowledge of the scriptures, so they removed the Bible from the chapel pulpit.

"I directly understood the situation," said Dr. Smith, "and therefore wasted no time in looking for the hidden Bible, rather expecting it would reappear during the day, but the next morning it was still missing. As on the day previous, I repeated an entire, but rather short chapter from memory. The third day there was yet no Bible on the pulpit. I therefore repeated a somewhat longer chapter, without speaking a word as to the absent Bible. When on the fourth morning I found it had not been replaced, I resolved to have it out with the boys by proving to them my ability to quote from memory the entire New Testament and much of the Old, had it been necessary. I therefore proceeded to repeat one of the longest chapters of Luke's gospel, a seventy-two verse one, I think, speaking so deliberately as to take three times as long as was ordinarily devoted to Bible reading. The next day the Bible re-appeared, and remained thereafter where it belonged." When he recalled this experience in his eighty-seventh year, he laughed as heartily as a boy.

Dr. Smith wrote "America" in 1832,

while he was still a student in the seminary.

In September, 1889, in company with 1,000 merchants and their families, from New England, Congressman Elijah A. Morse visited Mount Vernon. Around the grave of George Washington the company sang "My country 'tis of thee." They made the hills and vales ring with this grand American anthem.

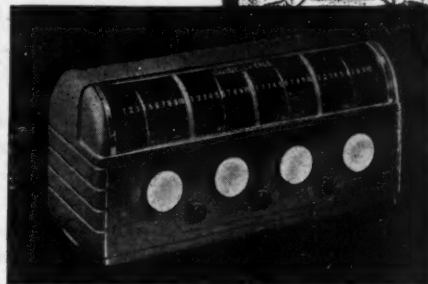
A Spanish-American war correspondent wrote: "There is one incident of the day which shines out in my memory above all others now as I lie in a New York hospital writing. It occurred at the field hospital. About a dozen of us were lying there. . . . It was a doleful group. Amputation and death stared its members in their gloomy faces. Suddenly a voice started softly, "My country 'tis of thee." Other voices took it up. The quivering, quavering chorus, punctuated by groans, and made spasmodic by pain, trembled up from that little group of wounded Americans in the midst of the Cuban solitude—the pluckiest, most heartfelt song that human beings ever sung."

When Dr. Smith was traveling in Colorado, he and his party visited a cave at Pike's Peak. The guide said there was one room in the cave which was called the organ room. He said he would play for them on nature's organ. He had found that by striking the stalactites that hung from the roof, and the stalagmites on the floor that it was possible to get all the notes of the gamut. He then played "America." Then the company sang to the organist's accompaniment the first and second stanzas.

When on a vacation in Italy Dr. Smith visited Pompeii. A little company of Americans gathered in one of the excavated paths and sang this hymn with great fervor. Some Scotch tourists then suggested that a Scotch song be sung. So they all joined in singing "Auld Lang Syne."

"America" is the expression of our affection for the land in which we live. It is a land of liberty. A land of beauty—rocks, rills and templed hills. The keynote of the hymn is "Our fathers' God to thee." He is the author of liberty. In these troublous days we may well ask that our land may be illumined with freedom, and that we may be protected by God's great might.

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Utility and Beauty in Wallboards

by Maurice E. Collins

Wall boards, of various kinds, not only add to the beauty of your church rooms but can provide them with needed insulation. Such products are available to churches. Installation is inexpensive.

NEW church building, as a result of critical material shortages, has been sharply curtailed. The church's obligation to the people, on the other hand, has increased with the seriousness of our crisis. These two factors have combined to bring into sharp relief the importance of church maintenance and repair.

An attractive, dignified interior is always an asset to any church. Cracked walls, dingy ceilings and poor acoustics, on the other hand, are distracting influences and can lessen the effectiveness of a beautiful service.

The problem of refinishing a church interior where the plaster is broken or uneven, or the insulation is poor, has been simplified by the development of new building materials. Introduced and perfected since the outbreak of the First World War, they have been found particularly well suited for the remodeling of churches.

These materials are the various types of wallboards which can be applied over old surfaces to form new walls and ceilings. One of them now being widely used in churches is insulating board. Its rise to favor has been founded on its versatile utility—it builds walls, insulates, decorates and quiets noise.

Insulating board is manufactured under several processes and distributed under various trade names. It is made by reducing wood, cane or other vegetable fibers to a pulp. The fibers are then cooked and washed, which removes all soluble matter. After the clean fibers are chemically treated with water-proofing materials they are felted into large, firm sheets. In recent years processes have been developed through which the boards are produced in a variety of finishes and colors.

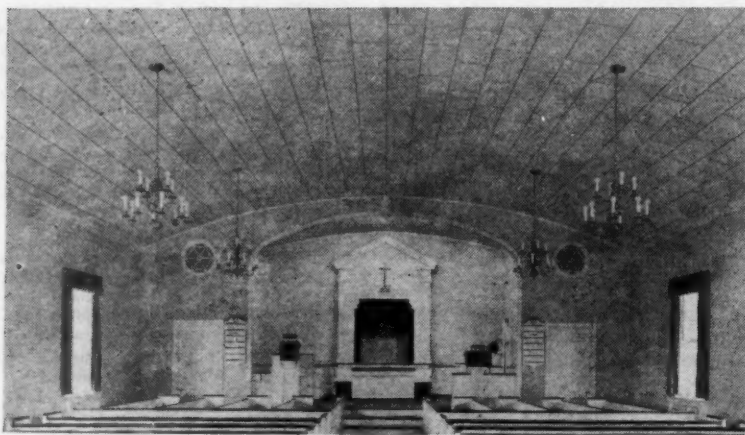
The millions of tiny air voids within the fibers and the minute spaces be-

tween the fibers give the board the ability to resist the passage of heat. Thus it is an insulating material as well as a sort of "manufactured lumber" which can be used for structural purposes.

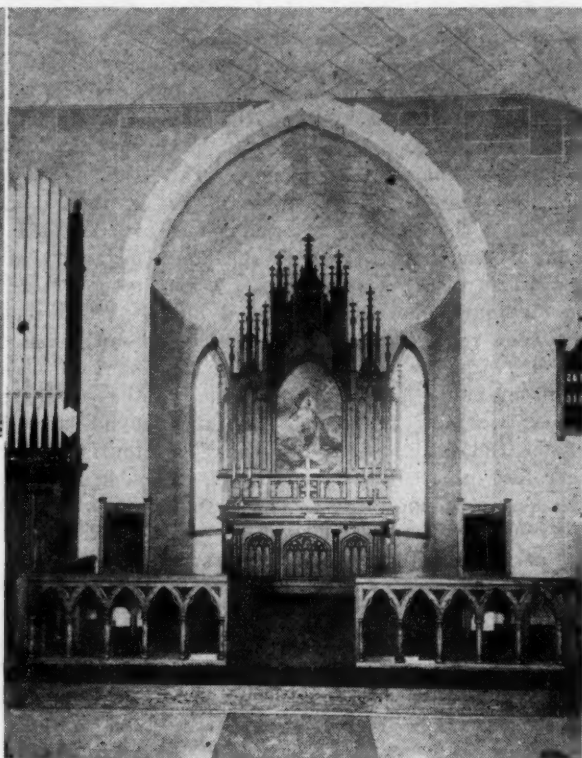
In residential and commercial structures, insulating board is used as a sheathing, as a roof board, as a plaster base in place of other types of lath and as an interior wall finish. These uses, of course, are equally as adaptable to church construction.

Insulating board for interior use is made in three types. Large sheets, known as building boards, are four to eight feet wide and from four to fourteen feet long. Tile boards are small square and rectangular units of convenient sizes. Plank boards, as the name implies, are long narrow units of various widths and lengths.

These boards can be used in their natural finishes of soft greys, tans and browns, or they can be painted with oil, casein or plastic paints. They may also be obtained "predecorated" in a wide variety of attractive pastel colors. This decoration is applied in the process of manufacture and is part of the board itself.



ABOVE—Simple dignity is expressed in the architecture of Community Baptist Church, Norwalk, Connecticut. An insulated ceiling is formed from 12"x18" tiles.



AT RIGHT—Insulating tile boards used in the Evangelical Church of Peace, Minnesota Lake, Minnesota, give the appearance of fine masonry.

Because of the many sizes, shapes and colors available, there is literally no end to the decorative patterns which can be worked out. The board, moreover, can be grooved or carved into friezes.

The tileboard is particularly well suited for building beautiful ceilings. Patterns such as herringbone, basket-weave, plaid, rectangular and diamond can be worked out, or special designs can be evolved to dramatize the contour of the ceiling.

The building board and planks are usually used in building the walls. Tiles also are employed for many decorative effects, such as simulating the appearance of masonry.

It takes no hidden brain within the insulation to determine whether the heat should be kept in or not. Heat always travels in one direction—from a warm area to a cooler one. In winter the heat manufactured by burning fuel tries to escape into the cooler air outside. In summer the outside heat tries to penetrate into the church. Insulating materials perform their work by slowing down the transfer of heat.

Noise reduction is achieved by the absorption of sound by the exposed surface of the insulating board. This helps to keep the speaker's voice within range of all. The material also tends to reduce the transmission of distracting noises from outside the building.

Remodeling with decorative insulating board is not difficult. In some instances the work has been done by members of the congregation. Once the boards have been nailed in place, the interior is decorated, insulated and noise quieted.

BRITISH DAY OF PRAYER BREAKS RECORDS

London (By Cable)—With special services held in practically every church in England, Great Britain's National Day of Prayer was observed here (September 3) on a scale never before equalled.

Throughout the day, nation-wide radio hook-ups carried the observance into the homes of Britishers from Land's End in the south of England to John o'Groats, the northernmost tip of Scotland.

In one of the broadcasts British and American soldiers, civil employees, factory workers and school children joined in a service of prayer and dedication.

Another featured brief addresses by the Archbishop of Canterbury, the Moderator of the Church of Scotland and the head of the Free Church Federal Council. Earlier in the week the Archbishop of Birmingham broadcast a special message to Roman Catholics of the

United Kingdom.

Cardinal Hinsley, speaking from Westminster Cathedral as part of the Day of Prayer ceremonies, exhorted his fellow-religionists to pray for the Pope in a time of trial.

Moving-picture theaters cooperated in the observance by showing Prayer Day "shorts," prepared under the sponsorship of the Archbishop of Canterbury.

Great Britain's National Day of Prayer revives a tradition stemming from the Napoleonic Wars, when week-day periods of prayer were held as a deliberate interruption of the tenor of every-day life in order to emphasize spiritual issues at stake.

SOUTHERN CHURCHMEN ESTABLISH NEW TRAINING ORDER

Murphy, North Carolina—Plans were begun for the establishment of a new training center for religious leadership, both among lay and professional churchmen, at the closing meeting of the four-day conference of the Fellowship of Southern Churchmen here.

The new training center will be located either in western North Carolina or in some other place in the South, it was announced by the executive committee.

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Prophet vs. the Poet and Theologian

by G. S. H.

"By all means publish this excellent article," advises Dr. Adolph Keller. It appears in a recent issue of "Neue Wege," published in Zurich. One senses in the article the defense of the European church against the pressures of government. The "Neue Wege" is a distinctly anti-Nazi and anti-church publication and is banned from Germany. The article has been translated for us by John F. C. Green of McKeesport, Pennsylvania.

It is one thing to bear suffering; it is another matter to be a teacher of the suffering of someone else. The first is the way; the second is an evasion.
—Kierkegaard.

IN these words Kierkegaard differentiated between existential Christianity and theological Christianity; between the Christianity of the kingdom of God and ecclesiastical Christianity. The first is the way of Christ and the apostles, the prophets and the martyrs; it wars, struggles and suffers for truth and the sake of truth. That is "the way, the truth and the life," that is: the way of living truth and true life. It is the way of the sincere follower of Christ, of confession, the proclamation of the truth, of a vital, existential profession, of suffering and persecution for truth. It is the prophetic contrasted with the theoretical and pedantic, the very life of the kingdom of God contrasted with an edification about the life of the church; it is the divine reality contrasted with a petty celebration of the divine; the "festival of pious remembrances and services," as Nietzsche once expressed himself.

Theological Christianity and the church-Christianity of adoration are something else. In the first place, the worshiper does not himself walk the way of Christ and the saints. To do so would seem an exaggerated assumption. He does not himself presume to stand where Christ stands; he walks about it, with hymn and prayer, with psalm and praise: The position of Christ becomes the object of beautiful exposition, of indoctrination, of edification and correct exhortation, of esthetic embellishment with incense and flowers. All this may be justifiable. For there is a need for cult and adoration. "Only in the world to come will there be no more temple."—Hiltebeitel. But the serious and tragic fact remains that therewith the imitatio Christi ceases; that the true teaching and the correct cult become the serious occupation of the believer, yes, are confused, by him, with the substance of Chris-

tianity itself. Therewith the conception of that which is real Christianity, that, which is the ultimate truth, has become a falsehood; for the cult is confused with its object in a merger of both; and the leap from the horse of the merry-go-round, which merely describes circles, to the horse of reality of real life cannot be made. That illuminates the degree of the tension which exists between theological Christianity and prophetic Christianity. At this time, let us occupy ourselves rather with the contrast between the prophetic and the poetic and the scholastic in a general sense.

What, then, is the general conflict between the prophetic and the poetic and theoretical? The prophet, as the witness of the truth and the judge of his generation is strictly inconvenient to the dominant spirit of his time, must be so. That which the world cannot readily classify and stow away in its files, or what it cannot praise, it fears and decries and opposes. As long as the world can classify a man of the spirit as a scholar or a poet, all is well—but also harmless. Nothing particularly happens, there is nothing to change the world; and that is, for the majority, the chief desideratum. The world, on the other hand, offers the existing order, things of interest, of enjoyment and entertainment. The waiting spirits, however, those who desire the salvation of Israel, the longing souls, the unsatisfied—these are disappointed. "Merely a scholar, a poet," they say. "True, he writes fine books, but they are merely literature. There is nothing in them for the common men!"

The people pass by, they merely lament:
"I have no time for literature"

The scholar and popular poet may even take certain liberties and chances: the powers that be gladly permit them such license, knowing full well that they are not dangerous to them, nor to the existing order. They are sure of

them: are they not dependent upon them and their praise? Indeed they make effective propaganda on their behalf. And all things remain as they were!

Everyone goes in the old way
His worn, accustomed path.
And to please the commonality
The kingdom of heaven remains a paper thing.

On the sector of poetry and scholarship, it may be, much of value and interest will be achieved, but no enterprise will be undertaken against contemporaries. But the prophet, with existential seriousness, occupies the front line of realism, he uses live ammunition.

It happens, now and then, that the spirit of the world and the spirit of the church must perforce and contrary to their own desire, arouse the prophet who, with his living word, executes the sentence and judgment of God. By the weight of inordinate injustice and violence they strike fire from the stone of prophecy. In truth, each time-spirit creates its own prophet to testify against it on behalf of God. True insight, prophetic comprehension and prophetic witness are the product, only, of the way of the cross, of the way of sorrowful experience, never of the scholar's desk. He who evades this cross of the sorrowful experience may attain to the status of a successful author, but he cannot become a prophet.

The poet seeks to please, in the first place; to give joy, by the tone and style of his words, to himself and to others. The prophet seeks to awaken, to enkindle. The work of the poet and the author is often a profitable business, bringing money, reward and honor; the office of the prophet rewards its occupant, during his lifetime, chiefly with criticism and persecution. That is why these are few, and why at times there are none. Many a prophet has destroyed his own usefulness by wordly diplomacy and vision. For a "wise prophet" is a paradox. That is not to say that a prophet ought not to be careful in the handling of the truth; indeed, he will maintain silence, until silence becomes impossible.

Goethe's Analysis

Goethe has said an incisive word of differentiation between the poet and the prophet: "To characterize the poet and the prophet, we should say: both have been seized of one God and are by him

inspired, but the poet wastes the endowment in enjoyment to produce enjoyment. He neglects all other purposes; he seeks to be many-sided, to prove himself limitless in mind and presentation. The prophet, on the other hand, has a single mind only for a certain definite point and purpose, and to attain thereto he employs the simplest means. One certain word is a message. He seeks to rally men as about a standard. To this end, it is necessary only that the world believe; therefore, he must (in a certain sense) speak and remain a man of single message."

In fact: only by the prophetic word of single meaning can a man or a time come to a conviction of sin and error. It is this prophetic word that creates the "offense." Of course, it existed previously; this one or that one was indignant, but none dared to speak, because the individual lacks authority and the power of expression. It remains for the prophet to frame the truth in the right words; it remains for him to disturb the peace by uncovering the condition of sin and error. Before him no one knew how to give account of the situation, no matter how fraught it was with pain. But the "disturber" is hatred. For his function is not merely that of the "court-fool" after the manner of many a poet and talented author, who depict faulty conditions in the form of a few witty and pertinent anecdotes, or present the truth "sub-rosa"; or who, as a pulpit-preacher, thunders at the small and poor sinners, with emotion and emphasis. He is a man who dares to tell the truth not only downward to the uninfluential, but also upwards to the powerful and the rulers; who accuses not merely private but also collective public sin.

To be sure, the prophet does have something in common with the poet. Both possess the ability to give expression to experience or observation. But the poet merely illuminates the fact within nature and history and lifts it up into the consciousness of the people, while the prophet uses his power of speech to bring that which ought to be and the future unto the consciousness of the people. Whenever, therefore, it is attempted to substitute poets, scholars, pedants and theologians for prophets, these become false prophets. Then it becomes true, as said Paul Schuetz that, "The theorists are the false prophets of the present. They say, 'It is well, it is well' when it is bad, and 'peace, peace,' when there is no peace." In like manner, poets and priests easily unite with those who praise the dead prophets and the heroes of the past, while they stone the living

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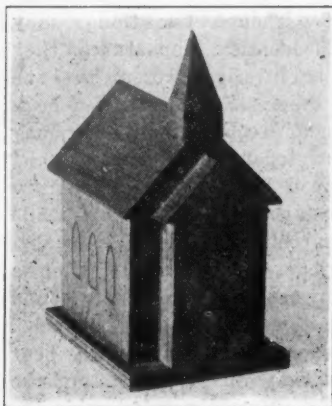
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prophets.

And there is still another very important difference: poets, scholars, religious authors, theologians and priests occupy themselves with the current, routine service of education, instruction and training of people. That is important; the prophet cannot and will not take their places. But the prophet begins his service at the point where the established orders of education, pedantry and priesthood fail: in the exceptional situations in time, in eras of collective mel-evolution in state and church. In such situations the usual agents of education are for the most part blind and deaf; they fail to perceive the revolution of the world and the changes in the will of God that have come to pass. For—and too often the fact is ignored—God is not, in his dealing with men “immutable.” God does not proceed, in his dealings with mankind, with legalistic scheme or doctrinaire program, but as a teacher, a teacher of salvation. God does not follow—in relation to his people—a rigid “either-or,” a more good-or-evil; he knows also a “pro-yielding and a post-yielding,” an accommodation to the spiritual condition of men. His way with men may, therefore, now be milder, and again harder. That which he tolerated yesterday may today be forbidden.

That which yesterday was good,
Today is bad.

It was in this sense that the prophet Amos denounced the service of sacrificial offerings, which had been introduced by Moses at the command of God, as being an abomination unto him. Likewise, Samuel endeavored, one day, to dissuade his nation, with strongest argument, from the institution of the monarchy (presenting the innovation as a defection from God's will, indeed, nearly as idolatry), and when his reasoning proved unavailing, to grant their will, presenting to them their king as ordained of God, unto whom they owed obedience. Similarly, in the course of time, the very institutions that had one and all been founded by the prophets; kingship and temple-orders, were later, by other prophets, attacked as evil or anachronistic—as the respective situations required. The same conditions obtained later and in heightened degree in the position taken by Christ: “Ye have heard it said by them of old time, but I say unto you.” “That which because of the hardness of heart of your fathers” had been permitted, has become a sin, etc. This gives ground for the word: “The great are always right, even when they contradict each other.” For the prophets are not theoreticians, they are “cor-

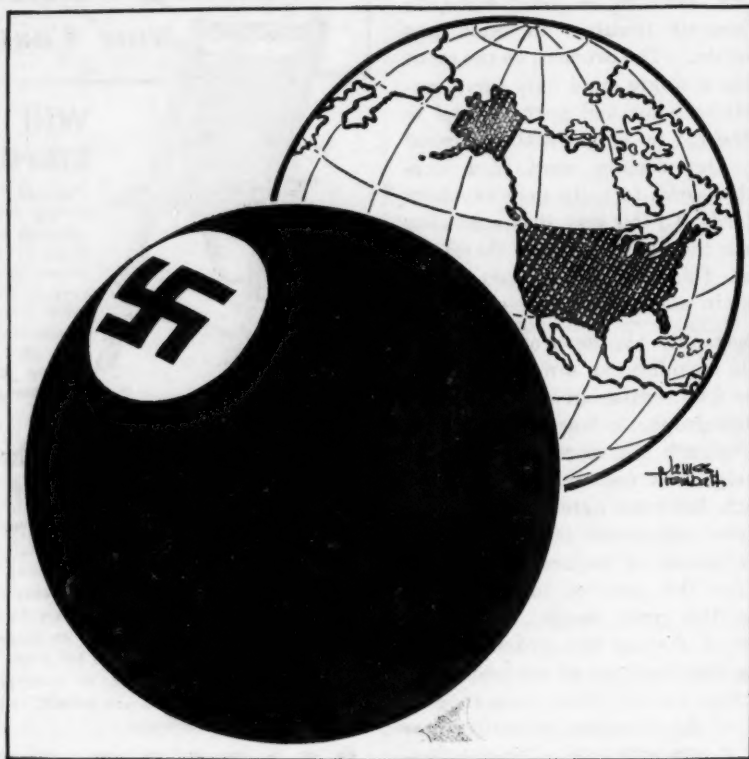
rectors” within the stream of living history. It is they who recognize the signs of their times and perceive changes of the will of God. The prophet may be called the physician of his people. In contrast to the theoretician and the scholar, his is a physician's function, and, above all, the function of declaring unto a certain people in a certain time the correct diagnosis. The prophet is essentially the diagnostician, not a theoretician, nor an activist, nor a miracle-worker. It is therein that the greatness and the limitations of the prophetic mission must be found. This, its significance, cannot be estimated too highly.

Church Decadence

Wherein, then, lies this prophetic diagnosis? Though two things may present an identical appearance, they may yet be utterly different the one from the other. For instance, a body politic, or an ecclesiastical body may seem to us today to be as sound and healthy as it actually was a century ago, or even sounder than of old, while a deep-searching diagnosis may discover serious deterioration. When a body is inwardly and genuinely sound and good it is able “to suffer much.” That is, such a body may easily bear the dust and the dirt, the spots and the faults of an outwardly unfavorable ap-

pearance. Yet that will not shake our confidence in its worth. For these blemishes are not symptoms of its inner being, but rather attributes of an accidental nature, a tribute of its human nature, the results of its will to serve in the very dust and battle of this life. Its wound and scratches tend, therefore, to cause us to hold it to be more worthy of reverence and affection, as an evidence of an altruistic and courageous investment of self. It is true, therefore, that the faults of a truly saintly and good person are dearer to us than his virtues; just as, on the contrary, the virtues of an evil person may harm us more than his obvious vices. For the human qualities and the faults of a saint are proof of his vitality and his historical genuineness, which draw us closer to him, so that his example gives us strength. On a larger scope, this is also true of nations and churches. As long as they stood firmly in history, vital and creative, working on the whole for good, the people were able to take much bad with the good. How lucidly history tells the story of the misuse, by secular and ecclesiastical rulers, of the confidence of their people; how long they were permitted to sin against this trust. But that confidence, long abused, may quite sud-

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denly be withdrawn. While, formerly, the vices and faults of the church were not ground for discredit, it may be otherwise tomorrow. On the contrary, the seeming virtues of the church must not be permitted to conceal her factual decadence and inadequacies. When, as today, there remains only a meager margin of confidence in the church, the signs are bad. Certain apparent faults, or seemingly trifling faults cause us much more readily to become suspicious, to arouse more serious misgivings than was formerly the case. For these faults now become symptoms of a decadence, of an inner dehumanization.

It is for that reason that the church, on her part, demonstrates a super-sensitiveness, an hysterical auto-apology. She has become reluctant to undergo real suffering or to assume great burdens. And that is an evidence of inward weakness and uncertainty. Therefore, like a house of cards, she must dread every breath of criticism. True: the church remains the ideal, the "truth as such," whatever may be her concrete situation. But, "hic et nunc," the empirical condition of the church will then be found, by prophetic diagnosis, in a state of stagnation or sickness. While the scholars look only to the condition "as such" (as the anthropologist—for example—sees "the man as such"), and the theologian "the church as such." But the physician sees the concrete man, the prophet the concrete humanity, the concrete church, not merely a pedagogically useful dogmatic conception of the church. He possesses the ability to derive a correct diagnosis and prognosis of the patient, whether he be healthy, ill or moribund. Mayhap the theologian will be terrified at this diagnosis, because his picture of the church is ever the same and unvaryingly beautiful. Nevertheless, the word spoken by Homer of the physician is also true of the prophet: "The man of healing is to be honored above all others." For the correct diagnosis is of decisive importance.

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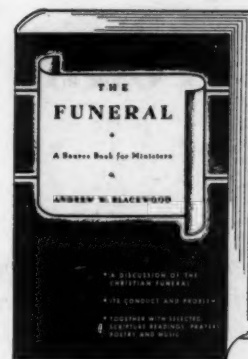
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Youth Groups Save Evening Service

by Agnes Montgomery*

A broken furnace stoker was responsible for this author discovering a youth program which was helping the churches of her locality. This is another answer to the problem of making our churches serve during the strain of war.

SEVEN preachers sat around seven glasses of Seven Up. From the look on their faces things were all up somewhere.

"Eight," muttered High Man on a Totem Pole into his glass. "Just think of it, eight!"

Low Man dryly replied, "That's not too bad for you, Ted. Do you know how many I usually draw out of a possible 1300? Well, if you ever hear of it being more than fifty at night you'll know it's because I'm giving away floor lamps or baby pigs for door prizes."

High and Low Man looked at all the men in between and their glances checked to an eyelash. As laconic evening drifted into loquacious night they could even laugh about it. But unfortunately all Sunday Night Sermon headaches can't be cured by consolation and Coca Cola.

There's a new vitamin out. It's Vitamin B-Human and it's prescribed in large doses for all church leaders who think that pleasure in the sanctuary is unholy. These are war times. People dare not be allowed to sit in the shadows. There must be no spiritual blackouts. Sunday programs must pull people up to their tallest heights. If God is light, let's get light through to our people. The channels of the ears are practically blocked up. Modern preaching is channelled through the eyes. People want joy, worthwhile diversion, faith in something bigger than themselves. They want other people, and mostly they don't find them in church. But they have a right to look for them there and the church has a solemn obligation not to turn them away empty handed. People not only want but tragically need good pleasure today. Let the church provide that pleasure by producing Sunday night programs that have sump'n.

Perhaps I'd better give you the inspiration for this article and let you in out of the fog.

The other Sunday night the stoker in our church refused to stoke. "Very regrettably" the parsonage family found itself worshipping in a larger, fuller, warmer neighboring church†. The appeal that church had was not its architecture, its equipment, its preacher (estimable man though he is), nor anything that is my neighbor's. It was the "outside talent" program being put on, and that program sure took the slack out of the slump that usually attends Sunday nights.

Ten girls and two women turned the trick. Any clever preacher with his ear to the ground can catapult the same trick. Especially now with so many pretty army widows cluttering up the back pews, and distracted though talented mammas looking longingly for a high and noble cause to sponsor.

A year or so ago these ten girls were just rustic hoydens lolling away their leisure on the porch of the country store. Along comes Mrs. Hocken! Not rich, not brilliant, not even very well. But willing, and mighty able. A bit of millinery ability and a turn for music are her only stock in trade. Plus one huge rambling old house which serves as a theater workshop. And a heartfelt of love.

Her girls are selected first for character, then talent, then scholasticism, and last but not least for looks. They vary just enough in height, weight, coloring and type to create artistic balance. They're all under eighteen and in high school. They do as Mrs. Hocken says, or else—!

Music is their forte, but that Sunday night's program wasn't just a musicale. It had eye appeal as well as voice. It had color, charm, warmth, challenge. It had soul! Everything that is chaste and natural and simple and lovely in girlhood was artfully played up to thrill, inspire and sublimate one. Because their leader believes that youth

is purity, loveliness, truth. She believes that beauty is breeding more than birth and spirit more than feature. And she believes worship is anything that lifts men's hearts Godward.

Just to see them arriving on the platform that night in their gay, floor-length, bouffant dresses, all made by themselves, created instant anticipation of delight. How different from the effect ten long, enveloping black gowns with white collars have on a dark night upon a cheer-hungry audience. Their presence up there warmed the church like Easter flowers or a lighted tree.

Yet at first sight the deacons got a little uneasy. How about this bevy of beauties so near the altar? Palms, plants, picture windows are one thing in a church, but this winsome eyeful—? Oh my!

Their accompanist rippled introductory chords of music like living water through her fingers. Ten concentrated young throats took up the pitch. They were off!

It was a sadness to be interrupted by "announcements for the week." Collection plates came up heavy, burdened. Suddenly the barren platform blossomed the group's first soloist. Eagerness held the crowd like sun holds heat. Into the silence, from the gifted throat of the singer, spilled the "Ave Maria" like blood from an open wound. She was the original supplicant herself. Hearts shook, brimming eyes dropped their burdens over quivering lips. Holiness incarnate flooded the sanctuary.

In other numbers sermons were preached, wedding bells rang, babes were christened, boys went off to war, their fathers following after, mothers wept, and there was sweetheart's laughter. Life on the march again.

That night, if ever, people left the sanctuary sanctified. They had rediscovered their causes. They knew now how to be brave, why to be ready and steady. There were things, after all, bigger and more important than self.

Religion is our front line of defense in this mad world. Oh, let us who have it in our keeping present it attractively. Let's get off on the other foot and make religion a pleasure.

*Mrs. Frank W. Montgomery, Selinsgrove, Pennsylvania.

†The service described was at the First Methodist Church, Berwick, Pennsylvania. E. B. Davidson is the minister.

BEST PAPERS READ AT MINISTERIAL MEETINGS TO BE ANNOUNCED

Religion in Life, a Christian quarterly published by the Methodist Church, is offering prizes which total \$300 for the best papers to be read at the ministerial associations of the United States September 1, 1942, and June 1, 1943. The prize money will be divided into four awards of seventy-five dollars each. The awards of seventy-five dollars will be divided as follows: fifty dollars going to the author of the paper and twenty-five dollars to the club or associations.

The rules are simple:

1. Length of papers between 4500 and 5000 words.
2. Paper must have been read before a recognized ministerial association.
3. The paper must be sponsored by the association and not by the author. Only one such paper may be sponsored by one association.
4. Prize money to be divided as above.
5. No limitation of subject matter.
6. Papers must be in hands of the committee by June 1, 1943.

For further details write *Religion in Life*, 150 Fifth Avenue, New York City.

NEW ANTHOLOGY OF POETRY

Plans for publication of the second edition of *Testament of Faith*, annual anthology of religious poetry, have been announced by Harbinger House, New York publishing firm.

The volume will be issued in the early winter, and the editors are now at work on its compilation. Poetry, either previously published or unpublished, is sought, and both established and beginning writers are invited to submit work.

Poets may submit as many poems as they wish, but no single poem should exceed fifty lines in length. Manuscripts should be typewritten or legibly handwritten, on one side of the paper only, and should be addressed to the editors, *Testament of Faith*, Harbinger House, 381 Fourth Avenue, New York, New York. All manuscripts should be sent by October 15, 1942, and must be accompanied by return postage.

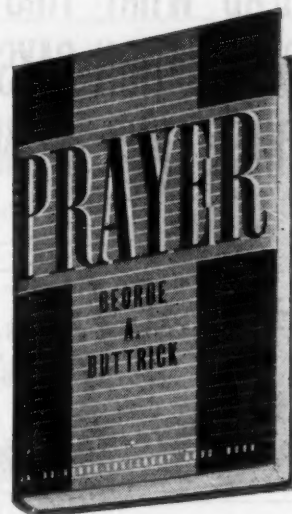
The first edition of this work, which represents all religious faiths, was published last winter. It contained some 300 poems by 200 American and Canadian poets.

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Fifteen Communions Unite for Financial Canvass

CHURCHES and synagogues of fifteen communions and creeds will make a united appeal to their constituencies for the first time in history this coming fall, according to an announcement today by the Rev. Dr. Earl F. Adams, staff secretary of the Northern Baptist Church.

A committee of leading churchmen has been formed to launch the united canvass under the chairmanship of Charles E. Wilson of New York City, president of the General Electric Company and a prominent Baptist layman. The committee includes: Henry R. Luce, New York magazine editor; James L. Kraft, Chicago cheese manufacturer; President Charles Seymour of Yale; Charles P. Taft, Cincinnati, now assisting with the war effort in Washington; William Allen White, the Kansas editor; Charles A. Sprague, governor of Oregon, and Wendell L. Willkie.

The plan calls for all churches in a given community to hold their finance campaigns simultaneously, instead of at different times as is now the practice. Because local custom varies, the canvasses will occur in two periods, with emphasis on the fall period: November 15 to December 6 and February 21 to March 14. Efforts are being made to prevent other appeals from conflicting with church canvasses during these weeks.

The participating churches are: Episcopal, Reformed Church in America, United Brethren, Northern Baptist, Disciples of Christ, Presbyterian (U. S. A.), Synagogue Council of America, Congregational, Church of the Brethren, Methodist, United Presbyterian, Evangelical, Evangelical and Reformed African Methodist Episcopal, Colored Methodist Episcopal.

Dr. Adams, who is acting as executive secretary for the newly-organized United Church Canvass Committee, described the purpose as two-fold: (1) to bring the importance of religion forcefully to the attention of the community, (2) to urge individuals to take more active part in church work and to insure adequate financial support through regular giving.

"This plan grew out of a realization of the need for strengthening the spiritual foundations of our country in these war days," he added. "Now, more than ever before, the spiritual

forces of America must be effective."

The idea of joint money-raising has been used successfully by churches in several cities. Twenty-eight churches and synagogues in Newton, Massachusetts, joined in a united appeal last fall, with the result that each church achieved greater success than it did the previous year. Similar campaigns have been used in Medina, Ohio, and in Council Bluffs, Iowa. However, the United Canvass will be conducted on a nation-wide basis for the first time this fall.

FITTINGS FOR ARMY AND NAVY CHAPELS

Guns and ammunition are not the only purchases made by the army and navy. According to Mr. Emanuel I. Conne, president of the National Academic Cap & Gown Company, they are equipping their chapels with splendid liturgical fittings.

The company which Mr. Conne heads has had the opportunity to design and manufacture for these chapels altar covers, pulpit and lectern hangings, candlesticks, vases, crosses and other items. Included have been field sets for use when chapels are not available.

Both of these units of the nation's fighting forces are giving organized religion a larger place in their program than has been done in earlier wars.

GETTING SELF OUT OF THE CENTER

About the hardest thing in the religious life is to get oneself out of the center of the picture and genuinely to practice self-renunciation. An earnest Sunday school teacher, having done his best to present to his class of boys the parable of the Good Samaritan, asked them what lesson they had gained from it for themselves. Immediately one boy answered, "What I get out of it is that when I am in trouble my neighbors ought to help me out." That incorrigible slant, even in human relationships, is bad enough, but when it takes God in, when it regards God, shall I say? as a cosmic nursemaid to keep us comfortable, then we are foredoomed to be set down. Harry Emerson Fosdick in *Successful Christian Living*; Harper & Brothers.

New



Books

The Church

History of American Congregationalism by Gaius Glenn Atkins and Frederick L. Fagley. The Pilgrim Press. 432 pages. \$2.00.

There has been a need for a number of years for a thorough study of the Congregational Church. Toward the end of the last century Williston Walker, who was then a teacher in Hartford Theological Seminary, wrote his history of the Congregational churches. During this century W. E. Barton, G. M. Boynton, C. Burrage, R. W. Dale, A. Peel and others have contributed studies of the church but they have been of a limited scope. The authors of this volume are well known clergymen of the Congregational Christian churches. Dr. Atkins is professor emeritus of Auburn Theological Seminary, former preacher at the National Council meeting of this body, and holds the Church Peace Union Prize for his essay on international peace. Dr. Fagley has been since 1922 associate secretary of the National Council of Congregational Christian Churches.

The twenty-two chapters of this book are not the glorification of the denomination of the authors but rather they are a frank and fair survey of a denomination whose origins were the same as the pioneer spirit in early America. The authors trace the origins and the background of the Congregational Church in the first five chapters. The Congregational Church, like all its contemporaries, claimed too much in its forms, beliefs and practices. It assumed that they were the doctrines, the policies and practices of the early church. The authors show with clearness that there never has been, since apostolic times, an entirely unified Christian Church. And consequently Congregationalism cannot be traced directly to Corinth and Ephesus.

To the reviewer one of the most interesting periods in American religious history is that of the nineteenth century and particularly the last half of it. The era of "boards," the work of Samuel J. Mills, the organization of the American Board of Commissioners for Foreign Missions, the teachings of Horace Bushnell, the growth of national consciousness and the Council of 1865 are only a few of the themes discussed by the authors in chapters 11 through 14. Here we find the Congregational Church struggling to have what the world needs today—an organization possessing power and yet giving the individual freedom and a private conscience. It is interesting to observe that while in 1871, when the Council was organized, no one would have fa-

vored the organization as a corporate body. Yet later in 1910—and still true today—the Council became a corporate body. Thus we observe the modern trends toward unification and centralization.

Two aspects of Congregationalism are very adequately analyzed by our authors. These are the interests in education and for social reform. Perhaps with few exceptions no denomination today is more concerned with education and with social change than the Congregational Christian Church. The long list of colleges built, the education of the clergy, and the home missionary activity among the less fortunate are fruits of the Christian spirit characteristic of this denomination. The position of the Congregational Church on social issues may be summed up in the words of Lyman Abbott: "The object of Christianity is human welfare; its method is character-building; its process is evolution; and the secret of its power is God."

The authors have wisely added to the book appendices which contain the most important documents of Congregationalism in America. A very complete bibliography is given. The index is very inclusive. This book will remain for years to come as the best history of the church whose key words of faith are "fellowship" and "free."

W. L. L.

Religion in Colonial America by William Warren Sweet. Charles Scribner's Sons. 367 pages. \$3.00.

This is a book of importance. Out of the Colonial background has come most of our denominations and much of the concept of church and state which prevails in America. While each denomination has given its people recorded histories of its own progress it is well that the many sects which had a part in the making of American can be brought together in one volume.

Dr. Sweet's work has a maximum of factual content and a minimum of interpretation. He presents in panoramic view the periods and shows the trade and religious motives which actuated the settlers of America.

The volume will be disillusioning to those who have instinctive knowledge that the founders of America were saintly individuals who sought first of all the worship of God. This was true in particular New England settlements but even in these there came a spirit of bigotry and intolerance. In other colonies the puritanical spirit was missing. The record of the churches does not always make pleasant reading.

Out of the mixture of Calvinists, Dutch Reformed, Catholics, English

churchmen, Lutheran, Mennonites and Amish has come the state and churches of today. All these, and more were evident in the Colonial days. One feels that while tolerance has gained much since then, views on church and state are still hazy and indistinct. Few today can point out a clear line of demarcation. Denominational tendencies have persisted to a surprising degree. New sects have sprung up and developed into respectable denominations.

This volume gives the beginnings of it all and helps the reader to understand the maze of religious expression which has become a part of this land of the free.

W. H. L.

Desert Saints by Nels Anderson. The University of Chicago Press. 459 pages. \$4.00.

One of the most difficult themes for the church historian is that of the Mormons. It is a different theme because many come to the subject with a prejudiced view. Either a pro-Mormon or anti-Mormon view is maintained. It is difficult because the sources are not available in the same way that other religious bodies open their files to the church historian. The author of this volume is a Mormon not by birth but by later affiliation. He lived in Utah for more than ten years during his early youth, and for eight years he gathered the material for this book. He gives in this book a brief account of the beginnings of the Mormon religion, sufficient for an understanding of what Mormons stood for and why.

The first twelve chapters of the book are historical. The last four chapters deal with special subjects such as the political, economic, social and religious life of the Mormons. While the author admits a slight bias in favor of Mormons as people, this is not a pro-Mormon book. Dr. Anderson asserts that although polygamy gave the Mormons much notoriety, it was but one of their unique characteristics. They were a temple-building people, and in their temples their work for the dead introduced a new element in religion. In their temples the living and the dead are united in family groups. They were believers in a continuous revelation. They also held that they were the original Old Testament priesthood which was restored through Joseph Smith. They added other books to the Bible. These were the Doctrine and Covenants, Book of Mormon and the Pearl of Great Price. The author's major emphasis in this book is to describe the Rocky Mountain Saints in trying to establish their insular economy.

This book contains features which the reviewer believes make both a scholarly and readable religious history. Good print, clear paper, many diagrams and pictures, index, bibliography, notes following each chapter, and excellent maps. This book will be a standard reference on Mormonism for it is written by a sociologist who has used documents, records, and diaries of the church previously and inaccessible to the church historian.

W. L. L.

Christian Missions in Today's World by W. O. Carver. Harper & Brothers. 148 pages. \$1.50.

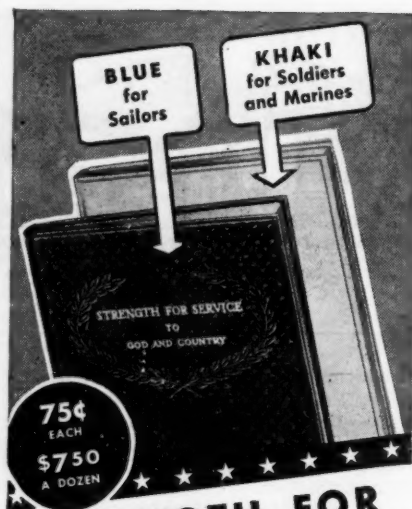
It is not strange that in the crisis of this present day we find many books dealing with missions. Defenders arise when their missionary work is challenged. But this present volume is not just another volume. It is far more than a defense. In the very nature of our religion, missions become a great essential. The author begins with the inception of Christianity and shows historically how reaching others with Christ's message has always been the great Christian imperative. Christian witnessing is the means by which others are brought into intimate contact with God. Says the author, "There are few people in any community in America who are not in frequent personal contact with members of churches in the course of every week. But we do not make our contacts occasions for witnessing. No change and no challenge are wrought by these contacts." In short, missionary work is laid upon us to exert a Christian influence for Christ.

In the wider reaches of our world we find those who would not interfere with other religions, or would use these non-Christian religions to lead up to Christ. Instead of the Old Testament they would place the non-Christian religion and then teach Christ from that point. The author is absolutely opposed to such a compromise showing the divergent ideas and ideals existing between Christianity and these religions and showing how such a method would tend to lower Christian ideals. "If Christianity is offered as the universal religion, it must be in no spirit of conquest or competition but as the prophetic evangelism of the God of all grace, the God of all comfort, the God of hope, the God of patience, the God and Father of the Lord Jesus Christ, God who is love. The volume is historical in its approach and especially enlightening in pointing the way by which we may today avoid the mistakes of the past. Peace which men so earnestly desire dare not breed complacency. Instead of retrenchment there must be expansion of missionary work. Here is our hope for the future—to build a brotherhood of unity in Jesus Christ. The author is professor of Comparative Religion and Missions in Southern Baptist Theological Seminary, Louisville, Kentucky, and the author of several other volumes dealing with Christian missions. Worthy of a wide reading.

L. N. L.

The Far Horizons of Scripture by Teunis E. Gouwens. Fleming H. Revell Company. 160 pages. \$1.50.

It is with some trepidation that one



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opens a book on missions in this particular period in the annals of the human family. The days when John R. Mott used to thrill his student audiences with the challenge of "the evangelization of the world in this generation" seem to be receding farther and farther into the dim distance. In thinking of world problems today evangelization does loom especially prominently along the horizon.

Dr. Gouwens, nevertheless, has produced a book which will be read "from kiver to kiver" by practically all of those who open it. This work does not deal with what we call "missionary problems." In the preface the author gives us the following clear information as to its scope: "The task I have assumed is simply that of indicating the scriptural foundation for the missionary project. What is the outlook for the Bible? Is its interest as narrow as that of the exclusive people whom it describes? Did God care for the ancient Jew only or for all mankind? Is his purpose of redemption restricted, or does it involve the ends of the earth? These are among the questions which will guide us in our study."

Although some of these problems are by no means new to all of us, it is hard to imagine anybody interested in these fields who will not find Dr. Gouwens' treatment rewarding reading. The book as a whole is a really important contribution to Biblical literature, it being the most thorough discussion of this particular topic which has yet been made. In addition it is a rich mine of illustrative material, drawn for the most part from the mission field, and is as readable as it is informing.

L. H. C.

The World at One in Prayer edited by Daniel J. Fleming. Harper & Brothers. 204 pages. \$2.00.

According to the publisher's comment on the jacket of this book it "is unusual and distinctive because it presents for the first time a superb collection of modern prayers from the world around, set against the country and culture which gave them birth." After reading the volume we find no reason to disagree with this assertion. Two hundred and forty prayers from forty-one different countries are included. Those in the first section represent the prayers of individuals, many of them obscure Christians, from the different lands, each praying in his own thought pattern. The last third consists of prayers for the nations, written by distinguished Christians. Thus, the one for the United States is written by Harry Emerson Fosdick, the one for Great Britain by William Paton, editor of the International Review of Missions. One is impressed by the ecumenical spirit of these petitions as well as by the theme of penitence that runs through the prayers of the spokesmen for the warring nations.

As a study in missions and as a manual for spiritual culture this book will be found helpful. Also the minister who wishes prayers for use on his Sunday bulletin or to read in his worship services will find in this volume prayers that are fresh and different but definitely Christian.

C. W. B.

Preachers and Preaching

Rig for Church by William A. Maguire. The Macmillan Company. 251 pages. \$2.00.

This is the autobiography of Captain Maguire, the chaplain of the Pacific Fleet of the United States Navy. William Maguire was born on New Year's Eve in 1890 at Hornell, then known as Hornellsville, New York. His father was then superintendent of a division of the Erie Railroad. As the father advanced in his work the family moved first to Elmira, New York and then to Paterson, New Jersey, where although the family was devoutly Catholic, William received his early education for the most part in public schools.

However in the fall of 1905 he entered Seton Hall Preparatory School in South Orange. Upon graduation there he decided to prepare for the Catholic priesthood and entered the Catholic University in Washington. Later he took his theological work in Louvain University. Returning to America he became a curate at St. Mary's Church in Jersey City. Perhaps it was his experience in Belgium and other European countries at the beginning of the war that hastened his decision, but at any rate as soon as America entered the World War I, Father Maguire entered the chaplaincy of the navy, where he is still carrying on a noteworthy ministry. During that war the Florence H. burned off the coast of Brittany in Quiberon Bay. On a sea covered with burning oil burning fiercely, Chaplain Maguire ministered to the suffering and dying with such heroism that he was awarded the distinguished service medal.

Among others, Chaplain Maguire has served on the Maine, the Idaho, the Arkansas and the Indianapolis. Turkey, Burma, South America, China, Spain and Italy are among the places visited. He was at Pearl Harbor on the fateful December 7 and the last chapter of the book is a description of that attack.

The capacity for forming lasting friendships seems to be an outstanding quality of Father Maguire. The book gives a splendid insight into the work of the navy chaplain and would serve in that way to answer questions in the minds of those who may now be thinking seriously of entering that service. For the Protestant minister the book has value in increasing our understanding of the philosophy and work of the Roman priest.

E. S. S.

Meant for Men by Jeff D. Day. Broadman Press. 144 pages. \$1.00.

A theological professor offers in this book essays he wrote as a columnist for *The Star Telegram* of Fort Worth, Texas. The essays are really sermonettes of five or six hundred words. The captions are striking: Scarred Tissue, Do Preachers Think?, How Are Drunkards and Gamblers Made?, Our First Gentlemen, Greatness Measured, John Doe at the Cross Roads, Howling vs. Helping, How to Use Success and exactly forty-seven others. The essays are homespun, earthy and salty.

I. C. E.

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The Historic Liturgies; hymns, poems, prose meditations; selected Scriptures; prayers; well-arranged funeral sermon outlines—such rich materials compose this book. It will help any minister to plan funeral services full of beauty, dignity, and comfort. It contains also intimate counsel concerning the pastor's ministry to the bereaved.

Groups of various ages are adequately cared for. There is carefully selected material for the burial of children, of youth, of adults, and of the aged. The widely varied materials are indexed, so that Scripture Selections, Authors, Poems, Hymns may be immediately located.

NOLAN B. HARMON, JR.
Editor

Pocket Size \$1.50
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Preaching in the Early Church by Hugh Thomson Kerr. Fleming H. Revell Company. 238 pages. \$2.50.

An effective presentation of the method and message of the preachers of the Apostolic era, the great Church Fathers and their successors, the Apologists. For those, the majority of us, who lack the library of primary materials, the book may well serve as a treasure-trove of apt quotations, ancient and modern. Dr. Kerr is himself a strong preacher, and he knows how to talk about preaching. His familiarity with the great students of early church history is obvious, though liberals will miss a critical interpretation. But the book well deserves shelf space at arm's length from the desk.

Two hallowed legends found admittance: the alleged eagerness of the earliest Christians for martyrdom and their courage in the fearful process. Reality was otherwise! Indeed, the early church evolved a formula for the reinstatement of lapsed members! The other: the use of the catacombs for worship in times of persecution. That raises the question of the effectiveness of the Roman secret service. The F. B. I. would have difficulty in living down such a record! Their use was, of course, derived from the Christian faith in the resurrection of the body, necessitated by the absence of cemeteries in the midst of a culture practicing different disposal of the bodies of the loved dead.

Yet it is a good book, manifesting evidence of a great working pastor and powerful preaching.

J. F. C. G.

Discovery by Robert M. Bartlett. Association Press. 157 pages. \$1.50.

Source books are always requisite to an informed and informing ministry. Such a book is this, a source book, key ideas and pertinent opinions about life are rehearsed. Doctor Bartlett has gathered from their writings and from their lectures and from personal conversation dynamic expressions from such men as Kettering, Wells, Carrel, Benes, Rufus Jones, Kagawa, Gandhi and hosts of others on such lively topics as "Facing Tomorrow's World," "Building a Complete Self," "The Art of Self-Mastery," "Finding a Faith to Live By" and other timely subjects. The work is a guide book of basic values as they have been discovered in the lives and words of great living men. Statements flare here that will make the most prosaic sermon sparkle. Get it and use it.

I. C. E.

Do Not Sin Against the Cross by S. J. Read. William B. Eerdmans Publishing Company. 150 pages. \$1.00.

A thoughtful, conservative, concise book on the cross. And the book is alive. Its sentences are clear, its thought gripping. Carefully chosen illustrations are strategically planted in just the place where they enable you to see into the thought presented. The sermons are good, and fairly well outlined. Appropriate poems are scattered throughout. There are fifteen sermons with suggested texts. The chapter headings run like this: "The Cross of Calvary." The rest are called "The Cross and" as for instance: "The Cross and Christ, And God, And the Church,

And the Christian, And the World, and Power, And Service, And Sin, And Redemption, And Paul, And Love, And Human Failure, And the Victorious Resurrection" and "How Did Christ Regard His Cross?" A very commendable volume.

E. P. T.

Jesus Christ

Jesus in the Light of History by A. T. Olmstead. Charles Scribner's Sons. 317 pages. \$2.75.

This book is important for two reasons. First it does not follow some of the orthodox conclusions given by the majority of New Testament scholars today. And in the second place, it is written by a well-known scholar who has already established himself as an important historian with his writing of *History of Palestine and Syria* and *History of Assyria*.

The book might have had this title: **Who Was Jesus of Nazareth?** In fourteen chapters Dr. Olmstead gives his biography of Jesus. Jesus is described against the living background of his own world and times. The major purpose of the author seems to picture Jesus as a man of his time and yet a man of all time. One of the interesting contentions of the author is that Jesus was born about 20 B. C. and that he was fifty years old when he was executed. His source is John 8:57. Jesus, Dr. Olmstead believes, lived in Nazareth for close to half a century. He thinks that attempts to seek reasons for Jesus remaining single are very futile. Jesus was an oriental in the truest sense of the word. He could not understand—so the author holds—the cold logic of the Greeks for he believed in a personal God. Professor Olmstead shows the relationship which he thinks very close between the preaching of Jesus concerning the kingdom and the writings of his Jewish ancestors. The chronology of the last days of Jesus is given by our author. Jesus made his entry into Jerusalem on April 2, 30 A. D. On April 5, two days before the Passover, the high-priestly leaders held a consultation to determine what measures to be taken in order to seize Jesus. The Passover date was Thursday, April 6. The crucifixion took place on Friday, April 7. The first Easter was April 9, 30 A. D.

The last chapter of this book is the author's evaluation of the person of Jesus. He was not just an ethical preacher. Jesus was a prophet who announced God's will to sinful men. He was always a loyal Jew who obeyed the ritualistic prescriptions of daily life. He went to the synagogue until the doors were closed to his face. He met his death appropriately at the Passover feast.

A very useful bibliographical appendix gives the primary sources for many of the author's statements. There is also an index of references as well as one for names and subjects. This biography of Jesus is unique not only in its determination of dates and places but also in its clear and readable style of writing.

W. L. L.

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Church Law

The Pastor's Legal Adviser by Norton F. Brand and Verner M. Ingram. Abingdon-Cokesbury Press. 237 pages. \$2.00.

We have on our shelves several volumes which deal with church law. *Church Management* has published in each issue over a period of many years a current decision of some court which affects churches. This volume, however, in its readable form gives the minister the best guidance which, to our knowledge, is available in this field. It is, as the name implies, a legal guide in his personal affairs and the affairs of the church.

The authors are lawyers. They must, also, be churchmen for they seem to have an intimate knowledge of the inside problems of churches. Roughly the book is divided into four sections: (1) Basic Religious Rights; (2) Church Organization; (3) Church Property; (4) Special Pastoral Activities. This latter section discusses the laws of marriage, copyright and wills.

After the four sections, in the appendices, are found a splendid glossary of legal terms, a list of the cases which furnish decisions for the book and a complete index.

This reviewer finds the volume amazingly accurate. Of course church law is still in the making. Recent court decisions would indicate that there will be changes in the rights of municipality to license distributors of religious works and the laws on taxation are almost sure to be modified in the various states. But, up to the present date, here is a splendid guide which is worthy of your investment.

W. H. L.

Education Texts

Sex Education in High Schools by John Newton Baker. Emerson Books, Incorporated. 155 pages. \$2.00.

There is no more important problem facing teachers and parents than that of sex education. For the past two decades some methods employed have been found wanting in positive results. Here is a study written by one who realizes that an intelligent analysis of this subject cannot be found in one area of thought. It must be viewed politically, religiously, economically and socially. He knows that in such a study as this he faces the problem of overcoming prejudiced folk beliefs.

In the first two chapters the author shows the needs and the objectives of sex education. He gives the reader a picture of the extent to which the various states in our union have undertaken to promote an educational program on sex. A careful summary is given of the types and techniques of instruction employed in these states giving attention to this subject. An important topic of great significance is the problem of segregation of sexes. Here we find not simply vague generalizations but definite findings. One of the important contributions of this study are quotations from teachers in the field who have given their opinions to the author on sex education. The book also contains typical outlines of what is actually given as courses in sex education in several of our better high

schools. An excellent bibliography concludes the volume.

This book should appeal to ministers who are concerned about problems of sex education. It is a helpful analysis of a very misunderstood subject.

W. L. L.

Followers of Jesus by Elizabeth Scott Whitehouse. The Westminster Press. 197 pages. \$1.00.

This textbook for use by teachers of juniors in vacation church schools was published for the Interdenominational Committee on Cooperative Publication of Vacation Church School Curriculum. Two units of ten lessons each are included so the course may be used to supply the material for a four-week school, although the foreword gives suggestions for the use of the material in a two, three or five-week school. The plans are complete with suggestions for the organization of the class, the worker's conference, the scripture references, the teaching plan, the story, outline of the craft work and suggestions for recreation and worship.

The stories are a special section of the book. In source they range from the New Testament to the Saturday Evening Post. Most of them are above the average level of stories found in books for the religious education of juniors.

Anyone responsible for planning a vacation church school should surely examine this volume.

C. W. B.

The Student's Handbook. The Methodist Publishing House. 459 pages.

It has been the experience of the reviewer that the appearance of an unusual book in the field of practical theology is an event. Although a great many books in this field have crossed his desk, seldom has he felt even a mild urge to gird himself with a towel and join Archimedes on his jaunt, crying, "Eureka."

However, this *Student Handbook* is such as to make one appreciate the feelings of Archimedes when he made his epochal discovery of the secret of specific gravity. This is a book which every minister should have, not on his book shelves but on his desk, so that he will make good use of it. The book is intended for ministerial students of the Methodist Church, but older men will find much of value. True it is that eighty pages are given over to a consideration of the Methodist discipline, yet the other 380 pages are worth a dollar and a half of any minister's money, no matter how small his income may be.

The book is essentially a study of the Christian religion through four approaches: Biblical, Historical, Doctrinal and Practical. Each of these fields is explored by the means of outstanding books in those fields. By this means a four-year course of study is offered to those who cannot attend college or seminary.

Many ministers who have been to both college and seminary have expressed the wish for a "refresher course" which would give them their seminary training over again. Here it is! Buy, read, digest! Go forth to a greater ministry!

I. G. G.

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Because it is a book on the fundamentals of religious education that fits the needs of volunteer teachers of all denominations. \$1.25

Harper & Brothers

Archaeology and the Religion of Israel by William Foxwell Albright. The Johns Hopkins Press. 238 pages. \$2.25.

This volume is the Ayer Lecture for 1941 at the Colgate Rochester Divinity School. Each year a lecturer is brought to this school to give four lectures within the broad field of the history of interpretation of the Christian religion and its message. The lecturer for 1941 was Dr. William Foxwell Albright of Johns Hopkins University.

Dr. Albright introduces the reader to the subject through an analysis of archaeology in relationship to history and religion. The interplay of man's aesthetic, imaginative and reasoning faculties upon history and religion in the ancient Near East is very clearly pictured. The archaeological background of the Old Testament is next outlined. Here we find an excellent survey of the archaeological sources of religion of the ancient Near East. Having already described the principal archaeological sources for the reconstruction of the religions of ancient Palestine and Syria, Dr. Albright then proceeds to examine the religion of the Canaanites. He believes that there is sufficient evidence to show that Palestine was inhabited by people speaking Northwest-Semitic (of which Canaanite, as we know it, is a later dialect) in the early third millennium. The last two lectures survey the religious history of Israel from the Conquest to the return from Captivity. The significance of modern archaeological discovery in reconstructing the details of the religion of Israel is very interestingly described. In a postscript the author points out that "no other great religion of the past can compete with Judaeo-Christianity as a phenomenon of historical order."

This book will fill the need of a minister who desires to read in short space the best and most scientific interpretation of the Old Testament as recent archaeological studies have given it.

W. L. L.

New Testament Studies edited by Elwin Prince Booth. Abingdon-Cokesbury Press. 290 pages. \$2.50.

Eleven studies of a constructively critical nature, written by eleven men who hold outstanding positions in the colleges and seminaries of these United States. These are all edited by Elwin Prince Booth. The studies revolve about the person of Jesus Christ and the gospels. These men have gone to the roots of the matter in their scientific and painstaking research. They handle such questions as those which have to do with "form criticism." The extent to which we possess the actual words of Jesus, the attitude of Jesus toward the ever present problems of war and race relations. With the exception of two or three of the studies, the book is more for the New Testament scholar than the busy layman.

A. S. N.

A Declaration of Interdependence, by H. A. Overstreet. W. W. Norton and Company. 278 pages. \$3.00.

Here is a book which a minister would wish for every member of his congregation to read. All too often the effectiveness of a minister's idealism is weakened because the congrega-

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by John J. Moment

A clear and forthright statement of the foundations of our Christian faith. **WE BELIEVE** provides a revealing picture of what the early Church Fathers meant by their interpretations of the Trinity, the Incarnation, and the Holy Spirit. This analysis is based upon a study of the ancient Creeds of the Church, which are analyzed in the light of the meanings of actual words and phrases in the original languages.

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MACMILLAN

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gation expects and concedes a certain idealism to the pulpit which does not apply to the pew. In speaking, for instance, of world co-operation the business layman tends to regard the minister as permissibly idealistic, but rather impractical from the realistic business man's viewpoint. Because the suggestion comes from the pulpit, a certain amount of weight is discounted.

In *A Declaration of Interdependence*, a reputable philosopher has clarified this vital issue of independence and interdependence which is so much discussed today and aptly illustrated its affects on all phases of our daily living. Here is a timely, profound issue popularly and constructively presented.

The book presents our complex social problems in the larger setting of American history and at the same time it gives the individual an idea of how he, with his own independent interests, can fit into the picture.

P. S. M.

The Answer by Ludwig Lewisohn. Liveright Publishing Corporation, New York. 342 pages. \$2.00.

Every minister who reads his daily newspaper is familiar with the Zionist Movement as a plan whereby the Jews are to return to Palestine to establish a national homeland. Not many, however, are familiar with Zionism as a philosophy of life. It is with this aspect that Ludwig Lewisohn deals in his new book.

To date, Lewisohn has written or compiled nearly thirty books, consisting of criticism, philosophy, fiction, drama, anthologies, and his autobiography, *Up Stream*. The present volume introduces, however, a new Lewisohn, a religious man who bares his soul and proudly proclaims that he is a Jew, an orthodox adherent of the Hebrew faith and a zealous advocate of tolerance.

One of the most interesting features of the volume is a Freudian interpretation of the phenomenon of anti-Semitism. He affirms that "a point evidently came in German life when the Germans desired powerfully to submit to Jewish intellectual leadership, to intermarry with Jews and Jewesses—a fact proved by the great numbers of half and quarter-Jews—to submit themselves to Jewish influence. Under the stress of post-war psychosis they were suddenly seized with an extreme horror of this desire of theirs. They rebelled. They have rendered Jews taboo."

The author's purpose in writing the book is to answer the questions which he feels are being raised in the minds of thinking people relative to the position of the Jew in the world today and his destiny. My chief criticism would be with Lewisohn's vocabulary. His statements are sincere and carry potent conviction. But his sentences are cumbersome and his constant references to Jewish practices are confusing, inasmuch as he merely names them and does not explain what they mean. If the reviewer had not studied Hebrew he confesses that he would have had difficulty in understanding much of the author's argument.

Notwithstanding this barrier, there is no better book for the man who would inform himself regarding the place of the Jew in the world—past, present and future.

T. F. H.

Garden Booth Builds Budget

by Martha J. Atkinson

"NO white elephant booth for me this year!"

My remark astonished a group of women busily discussing plans for our annual church bazaar.

"But why?"

"We made so little last year. I'd like to try a garden booth. Sell things from gardens, and for gardens," I explained.

"Fine! Go ahead with it!" they advised.

Immediately I contacted nine church ladies, who were interested in growing things; requested them to meet with me to outline our objective.

As our plan took shape, we were surprised at the many original and usable ideas proposed to make exhibits in the garden booth a success.

"There are ten of us," one member said. "Let each be responsible for five dollars worth of bulbs, shrubs, berries, potted plants, etc., or else the equivalent in money. This will assure us of fifty dollars proceeds from our booth." Her suggestion was agreed upon.

Unless you have worked on a fall garden project, you are probably unaware of the wealth of available material in almost every section. As we began assembling it, we were amazed at its variety.

Our church* is in a farming locality adjacent to low-lying hills. We had eight weeks to prepare. It was a happy, busy time for the group. Trips into the surrounding country to collect specimens were educational as well as a lot of fun. We tramped along dry creek beds, found colorful seed pods, cones, burrs. Afternoon meetings to arrange our exhibits fostered a spirit of good fellowship among us.

As the week for the bazaar drew near, we listed our material for the sale. We had, first:

Many flats of small sturdy plants—winter blooming stock, pansies, geraniums, transvaal daisies and others. Two of our members have large gardens with greenhouses and gardeners to care for them. They donated these flats of fine growing specimens.

Second: Quantities of bulbs; daffodils, jonquils, narcissi, grape hyacinths, red amarillas.

"My bulbs have needed transplanting for a long time," one worker laughingly remarked. "I'm glad to get it done, have the surplus ones for our booth."

Third: Potted plants. Two ladies

collected discarded fruit and vegetable cans, removed labels, painted some red, others green or black. In them they placed rooted slips of different sedums, geraniums, cactus and sprouted bulbs. These were most attractive when decorated with red cellophane bows. We marked them twenty-five cents each.

Fourth: China and glass figurines, such as ducks, geese, deer, dogs, small boys, etc. These were purchased very cheaply at a dime store by one lady and contributed for the sale.

Fifth: A quantity of large pine cones, which we had collected on trips into the nearby hills. We tied three lovely cones together, added a fragrant cedar or pine bough, marked them twenty-five cents. They would sell quickly for holiday decorations in homes.

Sixth: Flower arrangements. We had eighteen of these, made by two ladies who had taken special courses in winter flower displays. The green, red and brown dried grasses, seed pods, balls from trees, burrs from shrubs were artistically combined with twigs of shiny oak leaves, with brown acorns still intact. In some, eucalyptus twigs, having blue-gray flower buds, topped with silver caps, were used. The predominant shade in each flower exhibit was emphasized by the background color of the pottery plate on which it was assembled.

"Where did all those lovely orange and blue pottery pieces come from?" someone asked. Two members admitted they had canvassed a nearby pottery works. The discarded cracked pieces of ware had been given them. They had mended them with porcelain cement. The arrangements of non-perishable material needed no water, would last indefinitely. We marked them \$1.50 each. A number of them were reserved before the sale began, purchased by merchants for their store windows. A few arrangements were made of leaves and pods artificially colored with silver, gilt and bright paint powder. These did not sell so well. The ones in natural shades were most in demand.

The left-over dried stuff, of which we had an abundance, we tied in small bunches to sell for twenty-five cents to those who wished to make their own displays.

Seventh: Wreaths. The loveliest of all our exhibits were six wreaths similar.

(Turn to next page)

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Refinancing Church Debts

FOR several years the newspapers have been full of stories of big business refinancing their debts. If their bonds were paying 4%, 4½% or 5% they were called and new bonds were issued paying 2½%, 3% or 3½%, the amount of interest varying with the financial responsibility of the company. This effected a large saving in interest charges.

Now for a short account of how two churches approached their problem after the fashion of big business. Both churches are country churches not far from Boston. One had a debt of \$10,000 and the debt of the other was \$15,000. One was paying interest at the rate of 5½% or \$550 a year, and the other was paying 4½% or \$675 a year. Church number one borrowed \$5000 from members of the church in small amounts from \$5 up without interest, and then arranged a loan from the Church Building Society for the balance at 2%. The response was so generous that the first year they reduced their debt \$3500 and their interest charges to \$100, a yearly saving of \$450 in interest alone.

Church number two did not have quite such an easy problem. The members were asked for loans at the same rate they would receive in the savings banks which is 2%. In order to save work for the treasurer no loans were received for less than \$100. Those members of the church who did not feel able to loan money to the church were asked for gifts of from \$10 to \$50, with the privilege of dividing their giving over five years. It was felt that a small

amount each year would be easy to spare. The result of the canvass was that \$700 was paid on the debt at once, \$850 was loaned without interest, and while it was originally planned to borrow \$5000 from the Church Building Society to take care of the amount not loaned by the church members, it was found necessary to borrow only \$2500 outside of the church. At the end of the first year this \$2500 loan (at the rate of 3½%) had been reduced to \$700.

Previous to the refinancing the interest was \$675 per year, while at the end of the first year it was reduced to \$269, a saving of \$400 a year. Before the refinancing was done various members of the church had been approached to take care of the interest on either \$500 at \$22.50 a year, or on \$1000 at \$45 a year, payable semi-annually. After the refinancing the same people were asked to continue their contributions at the same rate. By this method the regular interest payments were taken care of and a substantial amount in excess of the interest requirements was received which could be applied to the principal.

The request for loans from church members at the same rate as they received at the savings banks resulted in quite generous responses. The refinancing of the debt without loss to those who loaned the money and a yearly saving of \$400 in interest charges was a decided advantage to the church. Our motto is "Free From Debt in '51" and the campaign has started auspiciously.

From *Advance*.

Garden Booth Builds Budget

(From page 39)

lar to the Della Robbia wreaths sold by florists. They were made on wire frames, and closely interwoven with colorful material.

The twenty-five-cent frames we covered with evergreen twigs of cedar, which stay fresh a long time. Then, in four different places on the upper side of the frame, we fastened tightly small pine cones in groups of three. Between the brown cones we wired oak balls, cream, rose and pink in color. Next, we attached round brown burrs from the sycamore tree; scarlet and orange rose-haws. Besides these, we worked in pale green Japanese iris pods, their bulging sides revealing red seeds closely packed. Masses of yellow dates from the palm tree found a place, as well as clumps of dock—a weed, whose

seed clusters are bronzy rose color. Mahogany catalpa pods, buckeye balls, cotton bolls were wired into this thickly packed circular arrangement.

Stout wire for fastening material to the frame was quite invisible. Some of the wreaths were sprayed with shiny lacquer, others were completed without it. When finished, they presented an unusual assortment in arrangement and color, with the different sized pods, burrs and cones. They were suitable for table or mantle decoration, or to be hung against a door for a festive appearance. We marked them three dollars apiece.

"Our booth itself should convey the garden idea," one of the committee remarked. It happened that on one of our field trips for specimens we came across an old tin-can dump. There lay the broken pieces of a green lattice

fence. Quickly we salvaged these, put them together with wire and nails. When mended, we had two sections of fence four feet by five. We erected them in front of our booth, left an open space for a gate. Above the opening we placed an attractive sign, "Come Into the Garden." We entwined long tendrils of colored grape leaves around the green lattice fence.

One lady loaned us the bird bath from her yard for the booth. And still another, who has an aviary, brought several yellow songsters in bright cages.

Soon after the bazaar opened, the garden booth was crowded. The flats of small plants, as well as our stock of bulbs, went quickly. The flower arrangements and our wreaths were greatly admired, and before the evening was over our shelves were empty. We had more demands than we could fill.

"How much did we make?"

Our inventory disclosed a profit of seventy-two dollars. The garden booth had earned more than any other booth in the bazaar.

Ideas That Work by Charles E. Lunn. Privately prepared but sponsored by the Judson Press. 100 pages. \$1.50.

In my seventeen years in the ministry I have seen no more practical "book" for ministers and financial officers of the church than this "little" volume published recently by the young minister of the First Baptist Church of Coatesville, Pennsylvania. He has been as practical in its publication as in the gathering of its material. For it is in loose-leafed mimeographed form so that its material can be readily duplicated. Seven series of "attention-compelling" letters leading up to the annual financial "canvass" (I hope the author forgives me for using the word) is the central part of the booklet. In addition, a most practical series of mimeographed post card announcements, a splendid group of weekly bulletin covers, and some other "things" make these 100 pages the most stimulating and suggestive of anything brought together along this line. Its suggestiveness will reach far beyond the enlistment of your church members. Every minister and every chairman of a church enlistment committee should have one of these books for reference. If it does nothing else, it will demonstrate how a truly spiritual approach to the regular support of the church can be thoroughly practical and persuasive. And the beauty of it is, this young minister has tried the ideas—and they do work.

F. K.

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Dean Hole, in his book, *More Memories*, tells an amusing story as to how an old woman got the best of her clergyman. The village churchyard was overcrowded except on the northern side, in which a suicide was buried. The woman was dying, and the vicar tried to get her consent to be buried there. He argued that one part of the churchyard was as good as another as it was all consecrated. The woman thought it over for a few minutes, and then answered: "Well, sir, as you seem to think as one part of the churchyard is as good as another, and that it makes no difference where we be put, perhaps you'll give us a lead."



New Members Of Our Teaching Staff

We are glad to announce that Professor Ernest Finlay Scott of Union Theological Seminary, comes to us this year as *ad interim* professor of New Testament, and Dr. Clifford Manshardt of Bombay, India, as teacher of Missions and World Problems of Christianity.

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THE SERMON SCRAPBOOK

by Paul F. Boller

THE STORMS OF LIFE

Augustine

We are sailing in this life as through a sea. The wind rises, and the storms of temptation are not wanting. Why is this? . . . We have allowed Jesus to fall asleep in our hearts, that is our faith is slumbering. Rouse him and say, "Master, we perish." He will awaken.

GREAT POSSESSIONS

Outline of Sermon by John Haynes Holmes

1. A JOB—Something to do not because you want to do it but because you have to do it.

2. A HOBBY—In addition to your job, to refresh you.

3. A FRIEND. Emerson: "Friendship like the immortality of the soul is too good to be believed."

4. A HERO—Who lifts us above ourselves, and thus makes us greater than we really are.

5. A CHURCH—A place where we can get away from the trivial and temporal affairs of the material world, and enter into another world of nobler and loftier character.

THE SUPREME POWER

"And Moses said, Lord, I beseech thee, show me thy glory. And God said, I will make all my goodness pass before thee . . . and I will be gracious . . . and I will show mercy."—Exodus 33:18-19.

Suppose that you asked God in a prayer, "Lord, show me thy glory," as Moses asked. What would you expect for an answer?

We know what reply Moses received. God's supreme power lies not in his omnipotence, nor in his omniscience but in his goodness, graciousness, mercy and love.

If this is God's highest glory, it is also the highest power in man. If God is essentially good, then I must be good if I would be in harmony with what is deepest in the universe. A noble, virtuous, unselfish, outgoing and useful life is to be our goal if we have chosen God's supreme glory and power as ours.

This is the reason we must acknowl-



Paul F. Boller

edge Jesus Christ above all others who have lived in glory and power. As the philosophers of old, the magi from the east—the wisest men of their day—prostrated themselves before the Christ Child in the manger, so we bow before Jesus Christ, the man of the ages, not because of his physical miracles or his intellectual brilliancy but because of his radiant God-likeness of character.

Shall we not offer the prayer that Moses offered, "Lord, show me thy glory?" If we do, God will reveal to us his glory as he did to Moses. He will let his goodness and love pass before us, shining in the face of Jesus Christ. In Christ we see the real glory of God and the glorious possibilities of our own lives and our world.

O in Thy light be mine to go,
Illumining all this way of woe;
And give me ever on the road,
To trace Thy footsteps, Son of God.

WHAT IS PROTESTANTISM?

Eight Convictions

1. Salvation is a personal experience of faith in Jesus Christ rather than a formal adherence or submission to an institution.

2. Salvation is a free gift of a gracious God rather than something that is earned through good works.

3. Salvation is a present reality rather than a distant goal, postponed to another life.

4. Salvation is liberty as a free child of God rather than bondage to the church, the sacraments, the creed and the clergy.

5. Christianity involves the sacredness of all callings and all normal social relations as opposed to separation from the world as an ideal.

6. There is a priesthood of all believers as opposed to an absolute distinction between priest and laity.

7. A Christian is set free to serve for love's sake and does not render service as a means of merit.

8. The Bible is an open book to all the people and not the exclusive book of the clergy.

THE WAYSIDE PULPIT

The only religion you have is the religion you live.

* * *

If a man has no God, he will have an idol.

* * *

Do not excuse your faults, quit them.

* * *

Self-pity is a poor companion.

John Ruskin

Neither days nor lives can be made holy by doing nothing within them.

John Timothy Stone

The little sins of great men are often responsible for the great sins of little men.

Phillips Brooks

Do not pray for easy lives; pray rather to be stronger men and women.

Martin Luther

My conscience is bound to be the word of God, and it is neither safe nor honest to act against one's conscience.

Philo

When I get rid of a foul suggestion in my mind by a rush of good thoughts, it is God flooding my soul with his grace.

Winifred Holtby

This alone is to be feared—the closed

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★

(See extensive review in this issue of *Church Management*)

★

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mind, the sleeping imagination, the death of the spirit. The death of the body is to that, I think, a little thing. I do not know whether the spirit survives the death of the body, but I do know that the spirit can be killed while the body lives.

Ernest Fremont Tittle

Christians cannot get away from the world, and unless they undertake to change the world into the image of Christ, the world is likely to change them into its own image.

Longfellow

If we could but read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

Lucy Whitmell

Though we forgot You—You will not forget us—

We feel so sure that You will not forget us—

But stay with us until this dream is past.

And so we ask for courage, strength and pardon—

Especially, I think, we ask for pardon—

And that You'll stand beside us to the last.

John Oxenham

"Only through me" the clear, high call comes pealing,
Across the thunders of the battle plain.

"Only through me" can life's red wounds find healing,
"Only through me" can earth find peace again.

W. Clyde Wilson

Lord Jesus, we would follow thee in moral indignation against sin. We would enlist with thee against the world of evil. We would "fight the good fight" that overcomes the world of selfish interest. But the cross, the cross! Give us, Lord, the courage to wage our warfare with the spirit and the voice of the cross. In thy name. Amen.

"BROTHER"

It was Sunday night, December 7, in New York City. Word had burst through every radio that Japan had attacked American outposts in the Pacific. The very atmosphere was electric. People were subdued and serious, none more than were the members of the Japanese Methodist Church who gathered for their regular evening service, then dispersed to their homes.

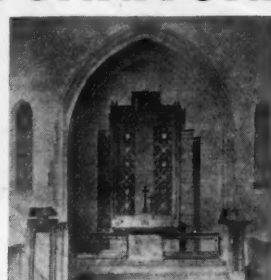
The hour was late and one Japanese Christian hailed a taxi to take him home. Arriving there, he was taking out his coin purse to pay his fare when the taxi driver said, with a note of genuine sympathy, "I don't want your money, brother; you'll be needing it," and drove off down the avenue.

And that Japanese Christian walked up the steps to his door with a lighter heart than he had when he left his church a few minutes earlier. From *The Christian Advocate*, January 8, 1942.

FULFILL THE NECESSARY CONDITIONS

The spiritual resources which were available to Jesus are open to us on the same terms. We, too, can be vividly conscious of God's presence; we can listen to his voice and share our problems with him; we can gain insight and love and courage from him. We, too, can be a brother to man; going about doing good; sharing, healing, restoring. We, too, can live as though the Family of God were a present reality if—if we will fulfill the necessary conditions. The price of spiritual power includes these: the losing of self in a great task on behalf of humanity, the doing of which is vastly more important than personal comfort or safety; the cultivation of the arts of solitude; the cultivation of the beautiful; the practice of fellowship; and the willingness to follow the

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gleam at any cost. If we do these things faithfully year after year we shall find ourselves rising higher and higher toward the fullness of the measure of the stature of Christ. From *Jesus or Christianity* by Kirby Page; Doubleday, Doran & Company.

REGULAR IN ATTENDANCE

And they continued steadfastly in the apostles' fellowship—Acts 2:42. How we scorn regularity in these liberalized days! It is no longer a virtue with many of us; it is a vice. To be regular in anything, particularly in church attendance, seems to betray a cramping lack of imagination or of variety of interests. We boast that we live by the spirit, not by the letter. We leave regularity to the naive, to the unsophisticated, to the benightedly orthodox. We know a trick worth two of that. We select our occasions!

But here, tucked away in the most suggestive explanation of the secrets of the apostolic church, is regularity of attendance. It is named first in the list of these secrets. They "continued steadfastly" ("devoted themselves," Moffatt translates; Lake and Cadbury use the words, "regular attendance"). What a dull anticlimax! Yet could it be that the first century has something to teach the twentieth in regard to the preliminary conditions of apostolic success?

Regularity of attendance is never an anticlimax. The appalling anticlimax to this picture of a growing church is the impotence of so many contemporary churches, with their flimsy undergirding of haphazard attendance, looseness of obligation, and specious disdain for "regularity." Halford E. Luccock in *The Acts of the Apostles*; Willett, Clark & Company.

BACK TO YOUTHFUL IDEALS

In Cronin's "The Citadel," the faithful young wife says to the slipping husband: "Don't you remember how you used to speak of life, that it was an attack on the unknown, an assault uphill—as though you had to take some castle that you knew was there but couldn't see, on the top?" The husband replied, "I was young then—foolish. That was just romantic talk." Nevertheless the wife's death eventually helped to call the doctor back to his youthful ideals. Ralph W. Sockman in *Live for Tomorrow*; The Macmillan Company.

PLACES WHICH DO NOT SEEM DANGEROUS

The majority of mountain fatalities occur at the places which do not seem dangerous. When a person climbs

slippery and steep places he must be careful where he sets his feet. But the easy ways have a peril of their own. The most disastrous collapses in the lives of men and women come in middle life. For a long time we pick our way with trembling caution along the most perpendicular cliffs, over yawning chasms, and then as we get out along the broader highways of life we fling along with reckless stride. "Oh," we say, "we've had experience. We've got our characters fixed. We are men and women of maturity." And just about the time we think we are standing fast, we fall. Frederick K. Stamm in *Good News for Bad Times*; Harper & Brothers.

A NEW BEGINNING

I recall an interview which I had some time ago at the close of a Sunday evening service. A young man waited to talk with me. He had served as a combatant throughout the whole of the Great War. On his return to civil life he had become cynical and disillusioned. Something in the sermon had deeply touched him. In the presence of God he confessed to sins that were destroying his efficiency and marring the happiness of his home. He resolved to make a new beginning. Like Matthew of old he rose up and followed Christ. As he shook hands with me that night he said, "I am going back to the hotel now to tell the boys with whom I have been traveling for years that I am through with the old life."

That young man knew the value of a definite, resolute and courageous beginning. No one would be in doubt as to where he stood. J. Sutherland Bonnell in *Fifth Avenue Sermons*; Harper & Brothers.

BUSY DAYS MAKE PRAYER NECESSARY

What a vicious circle is that in which we are caught. I have no doubt that thousands of people no longer attend church because they are consciously or unconsciously victims of the new go-getter civilization. That is, high-gear action, occupational or recreational whoopee, is so alluring that the quiet and slow tempo of a church service irks them. I have had people tell me that a church service makes them nervous—"I feel as if I'd scream!" In other words, speed and accomplishment are like a shot in the arm; each dose calls for another and larger one.

We are working it backwards. We go on the assumption that busy days make time for prayer and worship impossible, when it is just the opposite.

Unitarians Set Up War Program

THE new War Service Council of the American Unitarian Association was organized to assist Unitarians in rendering service to chaplains and men in the armed forces. With Dr. Everett Moore Baker as chairman, the council will act as a clearinghouse for all service to chaplains and men in the armed forces, and will prepare, publish and distribute literature relating to the war and the peace.

Surveying the program of the American Unitarian Association during World War I, the council recognized that community, state and nation are now much more adequately organized for civilian participation in the war effort. It is not necessary, as it was then, for the association to urge ministers to initiate garden projects and to lecture on food conservation. Civilian organizations are well prepared to carry on such work and are already engaged in it. Many non-religious groups are also publishing and distributing pamphlets and books aimed at bolstering the morale of service men and civilians.

Despite all this, the needs of our churches and service men for specific materials to implement liberal religious interest remain very real, and the council has undertaken several immediate jobs:

1. To Assist Our Chaplains. The American Unitarian Association has opened its files and vault for the personal records and vital statistics of Unitarian ministers serving with the armed forces. Portable pocket-size communion sets for use in hospitals have been presented to Unitarian chaplains. A folder entitled "Your Chaplain Welcomes You," designed to fit inside the small book, *Think on These Things*, is being prepared for distribution. Twenty thousand copies of a chapter from Walton E. Cole's book, *Realistic Courage*, printed in pamphlet form, will be available for chaplains, service men and churches.

2. For Our Men in Service. A general listing of all Unitarian men in service is being made so that Unitarian chaplains may be able to keep in touch with them. A number of publications planned expressly for service men, including a letter for men in hospitals, are being printed for immediate release.

3. Service to All Unitarian Churches. The council will stand ready to advise

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individual churches and church groups who wish to extend hospitality to soldiers and sailors, or who would like to plan some special projects for chaplains or defense workers. A special wartime service of worship, printed in leaflet form suitable for insertion in *Hymns of the Spirit*, will be available for all Unitarian churches.

4. For Chaplains and Men of All Denominations. Copies of the folder, "Your Chaplain Welcomes You," will be furnished at cost to chaplains of all denominations. Through the suggestion of Chaplain Abbot Peterson, a special service not provided by any other organization will be the printing of attractive wedding certificates carrying the insignia of the United States Army or Navy. These certificates will be available to all men serving our country irrespective of denomination.

The work of the Unitarian War Service Council is fundamentally based on the thoughts of Dr. Frederick May Eliot as expressed in his foreword to *Think on These Things*: "This book has been planned and prepared to offer to young men in the national service a means of fortifying their faith in the basic religious principles of democracy. Underneath all the differences of belief and practice, which often seem to divide the various churches into hostile camps, there are fundamental unities of spirit and purpose which are far more important; and it is to strengthen your hold upon these unities that every selection in this volume has been chosen."



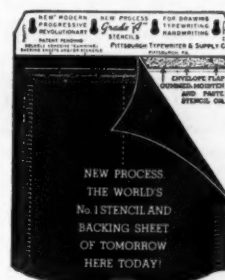
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The Glory of the Cross

A Sermon by Charles L. Zorbaugh*

Who for the joy that was set before him endured the cross, despising the shame.—Hebrews 12:2.

IN the heart of the Black Forest is the city of Freudenstadt where, in the church at the corner of the great square, is a fascinating figure of Christ on the cross. Approach it from one side and you see the sufferer, his features drawn in physical agony; approach it from the other, and you see the victor, the light of a great spiritual triumph setting his face aglow.

It is a conception which may well have been suggested to the sculptor by our text. The writer to the Hebrews sees in the cross the meeting place of the two aspects of an amazing paradox: defeat and victory, shame and joy, agony and exaltation.

The cross was an ugly thing, a brutal and dreadful thing. We idealize it, and forget what it was. The sheer physical agony and horror of it have long since, among civilized men, put an end to its use. But it was more than that, it was a shameful thing, as if in our day a man were to be taken out and hung with a rope. A horrible, shameful thing. And that thing came to our Lord. He endured the cross, the agony and the shame of it.

Yet we speak of the glory of the cross. And we are right. The sculptor of Freudenstadt was right. There is that other aspect, which is after all the supreme one, so that the text speaks of the suffering and shame as if they were only incidental to the true meaning of that stupendous drama, and tells us that if we would know its high significance we must look not at the agony our Lord shared with the thieves who died with him, but at the spiritual glory, the joy set before him, which separated his cross from all others and set it on the highest peak of history, so that the generations sing together:

In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Let us consider this morning the glory of the cross.

The glory of the cross was a triumphal glory. It was a complete reversal of the intention of those who nailed Jesus to the tree. They thought it was the last act of the game in which they were making him play the fool, they were exposing him now to the last degradation of shame; but, as it turned out, they set upon his brow an im-

perishable crown.

On a battlefield of Flanders someone picked up a crumpled sheet of paper on which an unknown soldier in the trenches had written these lines:

They made them a fool with a crown—
So that Caesar would understand—
The jest they embellished in purple robes,
With the reed of a king in hand.
They mocked and they scorned so that Caesar might know
That only a fool should reign—
Alone on a hill with a cross for a throne,

In a world that was Caesar's domain.
But somehow the fool came to stardust street,

And no one was there to see
The tears that fell on the Milky Way
For a fool that was nailed to a tree;
And few have remembered the Caesar that lived

In a town where the jest was played,
But crosses are symbols wherever we go

Of the way that a king was made.

"Alone on a hill with a cross for a throne." There we have it! A cross for a throne. The cross of Christ was a throne.

1. *It was a throne of triumphant life.*

Here on the cross was life, stretched out that death might assail it, stretched out for the final blow of the enemy, stretched out not in weakness, not in defeat, but to make a show of death itself, and end forever our dread of it.

I do not mean to underestimate death. On the face of things it is still a disappointment, a frustration. The natural and often tragic sorrow of it is not to be denied. But it is not what it seems—the end, the blotting out of life.

All that death can do, it did to Christ. He was obedient unto death, says the scripture. He was crucified, dead and buried, we say in the creed. Our Lord felt the chill, he knew the solitariness of that dread experience. He felt the natural human reaction to it. But he did for us what we are not able to do for our loved ones: he went to the heart of it and came back from it to tell us to be of good cheer. There is something august, something that thrills the heart in the way our Lord went to his death. The darkness that falls upon the dying and shuts them in fell upon him. But in that darkness his disciples remembered that he had said to them, "No man taketh my life away from me; I lay it down of myself, and I take it again." He wrapped that darkness around him like a garment, and then

*Presbyterian minister, Cleveland, Ohio.

threw it away from him. In the very article of death he was the unafraid, the victor, the king on his throne, shouting down the centuries life and immortality.

From the shutting mist of death,
From the failure of the breath
I made a battlehorn to blow
Across the vale of overthrow.
O hearken, love, the battlehorn!
Its triumph clear, its silver scorn;
O hearken where the echoes bring
Down the gray disastrous morn
Laughter and rallying.

And so, with the echoes of that battlehorn ringing through the Valley of the Shadow, we walk through it fearing no evil. It is no longer a vale of overthrow, it is a vale of victory. We do not fall in it, broken and undone; we walk on through it into the house of the Lord, to sit down at a table prepared for us, to drink of a brimming cup, to be the guests of God forever.

Set over against this a picture of what death is like to the man who does not hear the echoes of the battlehorn down the gray disastrous morn on which he faces the end.

In his autobiography Lincoln Steffens tells us of how, as he lay dying, Senator Matthew S. Quay sent a message to the White House, asking Theodore Roosevelt to come and see him. The President called. He was shown up to the room. There was the bed, and stretched out upon it the haggard and wasted body of the dying man, staring fixedly out of sunken eyes. Thinking to cheer him up, Mr. Roosevelt spoke to him breezily, saying, he was doing finely, he looked better, he would soon be up again.

"No," said the sick man. "No, I'm dying. And I don't want to die in bed this way. I want to crawl out in the sun and die on a rock." The end of things. The animal's death. The gray disastrous morn.

Thank God for that other way in which to die. Thank God for the cross. Thank God for the battlehorn of immortality, of triumphant life, ringing down the centuries now for all God's children.

2. *The cross was a throne of triumphant faith.*

It was the cross that set the seal on the victory of our Lord's faith.

His faith in God, the Father? O yes. "Father into thy hands I commend my spirit." We are not too much disturbed by the cry of the forsaken one: "Why hast thou forsaken me?" We know it was only for a moment. A cloud drifted over his spirit. It passed, and his faith broke through again into the sun.

There never was really any question about his faith in the Father. But, his faith in man? Ah, that was a different

matter. God never failed him, but when did he find a man who did not disappoint him? With men he had to bear all things, hope all things, endure all things, with a divine, a god-like patience. But the point is that he did! He was patient with men because he believed in them. He believed all things.

He believed in man. He had a faith in the divine possibilities of human nature that was never broken by any disappointment or betrayal. It was that faith in which he went to the cross. He would not have died for us if he had not believed in us.

Our Lord saw in us what we do not see in ourselves until we look with his eyes. Mr. Steffens, in that autobiography of his, tells how once, in his boyhood, there came to his father's house in Sacramento a week-end guest in the person of an artist from San Francisco. The boy was excited and curious. What was it, in or around Sacramento, the artist would select to paint? The Capitol Building, perhaps. Yes, undoubtedly, the Capitol Building. It was the largest and finest building in town.

To the boy's amazement the painter asked to be taken to the American River bottoms, a desolate stretch of land, gravel and baked mud, disordered and cracked by frequent floods, ugly with mud-stained brush and scrawny scrub-willows. Here the artist picked his ground and set up his easel.

The boy looked and marveled. What was there here to paint? The artist held up the end of his brush, took a squint at the landscape, drew a line and daubed some color on the canvas, again and again, lines here, colors there, his hand flying, till the canvas came to life and the picture was there: a stretch of brush along a desert waste, and midway of the brush a golden sun boring a hole for itself and spilling a glow over the whole landscape!

"Beautiful!" cried the boy, "beautiful! But it isn't there; it isn't what I see; it isn't true. Even the brush isn't true."

"My boy," said the artist, "I know what you mean. You see baked mud, stained brush and scrub willows. They are there, and many other things are there, and each man sees what he likes. I see the colors and the light, the beautiful chord of the light and the colors."

Our Lord brought to the human scene the desolate waste and ugly barren of this tragically unhappy world of ours an insight, a vision which saw its beautiful divine possibilities. He believed in those possibilities, and went to the cross to die for them, to evoke them, to call them out in you and me, to make them live in the golden colors

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of the kingdom of God. He would not have died for us if he had not believed in us. The cross was the throne of his triumphant faith in men.

S. Once more the cross was a throne of triumphant love.

The love of Christ rose to its crowning on the cross. Here is the heart of the whole matter. Whatever other meanings the cross had, we know that this was the greatest. It is the love we see there that melts the pride of man, and makes him sing:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

What was it the soldier poet sang on Flanders Field?: "Alone on a hill with a cross for a throne." Even so, a cross for a throne.

In all real love there is an element of suffering, a present or waiting Calvary. We do not need to be told that today, for love is suffering its agony in all the world, in England, France, Russia, China, in our own dear land—yes, and let us not forget it, in Germany, Italy and Japan. Divided though we be on land and sea and in the air, our hearts are all one, all alike in the agony with which they cling to their beloved, and the sorrow with which they stand by their graves.

But in the suffering of our Lord on the cross there was far more than the ache which is common to man, the pain in every heart that knows what it is to love. Standing before the cross, we gaze upon it and have no words to describe it. We seem to sense a transfixing sorrow, a weight of doom, something beyond the experience or imagination of man. We hear a voice cry: He was wounded for our transgressions, He was bruised for our iniquities, The chastisement of our sins was laid upon Him.

And it is a cry that gathers up in its confession all the staggering weight of the sins of the world since time began: the sack of Jerusalem, the slaughter of the innocents, the inquisition, bloody St. Bartholomew, the open sore of the world in blackest Africa, the toil of little children in the cotton mills, the massacre at Rotterdam—the long, long story down the ages of man's inhumanity to man and his dreadful sin against God. All of that, and all else with which sin in the heart of man has blasted and cursed God's beautiful world has its mysterious relation to the cross of Christ.

"Behold!" cries a voice, "the Lamb of God which taketh away the sin of the world."

Let the theologians discuss the atonement. They have their theories. For you and me it is enough to know that

God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. It is enough to know that by his stripes we are healed.

Yes, all love bleeds, all love is costly, but

None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through

E'er He found His sheep that was lost.

The cross was the supreme triumph of his love. He did not falter, he did not fail, he did not stop short, he went the whole way, having loved his own he loved them unto the end. The cross was the throne of his triumphant love.

My friends, we are living in a day of agony brought upon us by our sins. To live in a moral universe is to stand before the judgment bar of God. God is not mocked. Whatsoever a man soweth, that shall he also reap. We should not now be reaping the whirlwind if we had not first sowed the wind. "Hell," says someone, "is for those who spit in the face of God." It does not comfort us to know that the hell into which we have plunged the whole world is a hell of our own making.

But deeper than the deepest hell, higher than the highest heaven is the reach of the cross of Christ. Mourn as we must over the hate that is filling the world with ruins, there is something greater than hate. Overtopping all our wars and all our battlefields is the cross which speaks to us of a life triumphant over death, a faith victorious over despair, a love mighty to save. The man on the cross shall see of the travail of his soul and be satisfied.

In vain have we spent this hour in the presence of the cross if we do not go away fortified and comforted. We should face death more serenely. We should say to ourselves, if Christ had such faith in me I will not refuse to let him call out what he sees in me that may make me a child of God. I will not despair of the world, of myself, or of other men. If God so loved the world, he is not turning his back on it now. He has not left it to become a madhouse and the sport of devils. His mighty love has infinite resources and infinite patience. He is still the commander on the bridge. The ship will ride the storm and make port at last. Dark is the night, but I hear the watchman's cry, The morning cometh.

When on the islands in the Arctic seas the long Polar night draws to its close, the Esquimaux and white men come down to the water's edge and, looking out over the frozen waste, turn

(Turn to next page)

Stewardship Is Weakest Link

by Robert R. Yelderman

"NO chain is stronger than its weakest link" is an old, old adage but it is just as true in 1942 as it was when first written. As one talks to pastors, church officials and teachers in church schools of America, it soon becomes obvious that almost every church has one very weak link, and that is in the realm of the church's finances.

Practically all of the pastors, church officials and teachers will state very readily and in no uncertain words that they are handicapped for lack of adequate equipment. Ask any of them the simple question, "Why do you not procure the necessary equipment and supplies that you need?" and invariably the sad reply comes, "We have no money."

In the business world, when a business is going on the rocks financially, it is considered good business to know the reason why. Often, experts at diagnosing conditions are called in, and they go at it very much like doctors and surgeons x-ray a patient. They want to know the "why" and the "cause" for the patient's physical condition, and they do not stop till they have ascertained the cause.

In that same spirit, we need to learn "why" the average Protestant church lacks money and is handicapped in the on-going of its work. The average church may be "broke" financially, but its members are not broke. Once a state secretary was called in by a church board to counsel with them relative to giving up their edifice to a loan company. This state secretary found on coming to that church a total of fifty-seven automobiles, most of them of late model. These members were not "broke," but their church was.

The real underlying cause for the average church being in financial

straits is that the members have not been taught to give. They have seldom heard a sermon preached on Christian stewardship. They have rarely heard their preacher quote that verse in the Bible that "The tithe is the Lord's." And because the people have not been taught to give, they give only when they feel in the mood of giving. They give only if they like the preacher. Canvass the average Protestant church anywhere and less than one-half of the adult members pay anything regularly to the church.

Dr. L. N. D. Wells, pastor of the great East Dallas Christian Church, Dallas, Texas, states, "In checking over our records recently, it was found that fifty-seven tithers, most of them in moderate circumstances, were paying more than all the other members combined" (church has a membership of 3400). Why were the other 3343 members in this great congregation paying so little? The answer is that in previous years they had not been taught the grace of giving; of paying our tithes unto the Lord. This church now has approximately 300 tithers.

Dr. Wells, the energetic pastor of this church, has for years known what the weak link was, and he began to teach this holy doctrine and he has begun to get some real worthwhile results. His congregation, since he began to preach tithing, gave more to missions than any other church of the Disciples of Christ in America and at the same time paid off a huge church debt of several hundred thousand dollars.

That is what one pastor has accomplished by "mending the weak link" in his church. What one pastor has done in a Texas church can be done by hundreds and thousands of others in churches large and small through the

(Turn to next page)

The Glory of the Cross

(From page 48)

their faces toward the southern horizon and wait for the mysterious, miraculous herald of the dawn. At last it comes. There is no quickening light as yet on land or sea. The night seems to hold its own. But suddenly a flash of light appears on the southern horizon. It is the Arctic bird, flying alone and very high—so high that its wings catch the rays of the coming sun and flash them down to the watchers below; and they

laugh, and shout, and cry and sing, for they know the long night is over, and day is at hand.

So shall pass the night of our sin and sorrow. It draws on toward its close. The dayspring from on high hath visited us. Life shall win, not death. Faith conquers, not despair. Love, not hate, is on the road to victory.

O hearken, love, the battlehorn!
Its triumph clear, its silver scorn;
O hearken where the echoes bring
Down the gray disastrous morn
Laughter and rallying.

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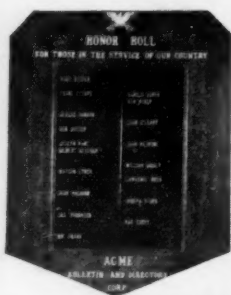
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The Weakest Link

(From page 49)

length and breadth of this nation.

There are no doubt many effective ways to teach tithing in the local church. Some pastors preach on it effectively, and at spaced intervals, so as not to appear to be "playing on one string" all the time. But the one place where it can be taught effectively, where the soil is virgin soil, and rich, is in the church school. Here, minds are young and eager for the truth. Here minds are not prejudiced against tithing and pastors who have had experience will readily tell you that they can get boys and girls, and young people to tithe a lot easier than they can get the older adults.

Perhaps the one church in the west that has achieved the greatest victory in securing a large number of faithful tithers is the church known as "Cliff Temple" in Dallas, Texas. Cliff Temple is a great Baptist church. A few years ago, when they erected their new worship auditorium which we understand cost over \$200,000, it was paid for in cash as the work proceeded. In fact many thousands of dollars had been accumulated out of the reserve funds. This church has approximately 1600 actual tithers who bring their tithes and offerings into God's storehouse, the church, every Sunday.

This is one of the greatest Baptist churches in America. It has on its staff a great group of efficient Sunday school teachers and note that every one of those teachers is a tither. They teach it to their pupils. And these pupils in turn become tithers and bring their tithes to the church. Also, that church has approximately 200 deacons on its board and every one of those deacons is a tither. No wonder that church is doing great things for the Lord. They have mended their weak link. They have taught their people, young and old, to tithe. Result: they are not only doing a mighty work in Dallas, Texas, but around the world through their missionary efforts as a result of teaching their people to tithe.

In a little town, numbering perhaps 1000 people, known as Dumas, Texas, is a Baptist church. This church was hard hit during the great drought that swept the Panhandle area a few years ago. In the year of 1934, this little Baptist church began to teach tithing. The pastor pointed this out to his Sunday school teachers, to the women's council, to his church board, and in fact to his entire congregation. He and his board members and also their Sunday school teachers began to teach tithing, first in 1934. What has been the result of the

(Turn to next page)



There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

ATLANTIC CITY, NEW JERSEY

A SHORT WALK TO THE CHURCH OF YOUR CHOICE

When in Atlantic City, you will find the Hotel Runnymede, located on beautiful Park Place and free from the noise of traffic, but a few minutes walk to whatever church you wish to attend.

Here at this lovely hotel, you will find bright sunny rooms, an enclosed Solarium and open Sun Deck overlooking the Boardwalk and Ocean, good wholesome food properly prepared and a cordial personnel that anticipates your desires.

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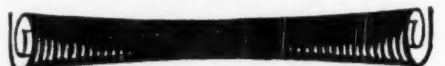
ROBERT MORRIS—Arch and 17th Street. 208 rooms—\$2.50 up. In the heart of Philadelphia. Running ice water, private bath in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.

THE WHITTIER—140 North 15th Street. Owned and operated by Philadelphia Young Friends Association. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50 up. F. M. Scheibley, Mgr.

* * *

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NATIONAL BIBLE WEEK

A group known as The Laymen's National Committee, headed by Howard Chandler Christy, has announced the week of October 12-18, 1942, as National Bible Week. A very intense program has been planned to challenge the people of America and to aid in a back-to-the-Bible movement. The program includes:

Posters: A half million of beautiful four-color posters will be distributed throughout the country.

Bible Week Stamps: These are miniature reproductions of the posters. They are available for every church, business house or layman.

Community Rallies: These rallies will be held in most of the large cities of the country.

Churches: Every clergyman, priest and rabbi will be asked to preach a sermon in harmony with the program.

Schools: Will be asked to cooperate by having the reading of the scriptures in assembly, sponsoring pageants, etc.

Radio: The President of the United States has been asked to introduce the rally in a coast-to-coast hook-up on October 12. This will be followed by an hour's broadcast with Lanny Ross as master of ceremonies.

Industry: Corporations have been asked to mention the week in their house organs.

Store Displays: Department stores have been asked to window display during the week to harmonize with the idea.

Movies: A one-minute movie showing President Roosevelt reading the Bible will be run in many theaters.

Press: Special features will appear in the great dailies.

Advertising: Cards will be placed in streetcars, hotels and public places. Department stores will be asked to include mention of the week in their display space.

Full particulars, which will be helpful to you, may be secured by addressing The Laymen's National Committee, Hotel Vanderbilt, New York City.

The Weakest Link

(From page 50)

First Baptist Church of Dumas, Texas, teaching tithing? Here it is: In a short while they had finished paying for their church indebtedness; they had made other improvements on their church property, and in the words of their pastor: "We now give more money to missions than the entire running expenses of the church prior to our tithing experiment." Not only did their finances

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"Surely," a chaplain writes, "The Upper Room has come to the kingdom for such a time as this!"

Published quarterly to meet the needs of the hour, this booklet of daily devotions (96 pages) can be sent to your boys in service **FOR ONLY FIVE CENTS A COPY**. Use it freely! Your donation of \$1 (or more) to our Chaplains' Fund will send 20 copies (or more) to an army or navy chaplain for distribution among his men. The men are asking for it—they will read it if you will send it!



FILL IN THIS COUPON---MAIL TODAY

The Upper Room, 166 Eighth Ave., N., Nashville, Tenn.

☐ Enclosed is \$_____ for which please send me _____ copies of the Oct.—Nov.—Dec. issue of The Upper Room (5 cents each in orders of ten or more to one address; single copies, 10 cents.)

☐ Enclosed is \$_____ for which please send _____ copies of The Upper Room to army or navy chaplain at _____

(If place not specified, send to any chaplain requesting copies.)

Ordered by _____

Address _____

increase approximately 400 per cent in average intake, but listen to this spiritual achievement—"Our attendance at Bible School has greatly increased, and the Women's Missionary Society has increased 500 per cent in membership." Truly it paid the Dumas First Baptist Church to "mend its weakest link."

From observation, from talking with many pastors, and also from personal experience, we believe with a deep conviction that it pays to teach tithing, not only from the pulpit, and by wise, discreet use of tithing pamphlets, but also in the Bible schools, and in the various classes. If each teacher will devote at regular intervals just five minutes as a prelude to the regular lesson, to the teaching of this great Bible doctrine that "the tithe is the Lord's," it will positively and absolutely revolutionize the financial giving in any church. And not only will the financial problem be solved, but the church will undergo a spiritual transformation. Those who begin to bring their tithes and offerings into God's storehouse (the church) every Sunday will automatically take more interest in the church, in the Bible school, and in every phase of the ongoing of the church work, for it is just as true in 1942 as when first spoken by the Master, "That where a man's treasure is, there will his heart be also."

Pastors, superintendents, teachers and church officials, send fifteen cents in stamps to cover costs, and you will be mailed complete samples and details regarding a most unique visual method of teaching tithing. Address R. R. Yelderman, P. O. Box 3774, Odessa, Texas.

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Furniture. We allow for or sell your old
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CHURCH BULLETIN BOARDS
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Free Literature
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68 W. Washington St. Chicago, Illinois

Why I Publish a Parish Paper

by *Ralph J. Fortune**



Ralph J. Fortune

I PUBLISH a parish paper because training and experience have taught me that there is all truth and no fiction in the statement, "It pays to advertise."

Before entering the Christian ministry, business training and experience taught me that sales increase and decrease in proportion to the increase and decrease of advertising.

I recall, in our business training, that we were taught that there were five steps to every sale:

1. Audience. 2. The attention of the audience. 3. The interest of the audience. 4. The desire of the audience for your product. 5. The action of the audience, or the closing of the sale.

Upon entering my first church, upon graduation from seminary, I learned that the five separate steps of a commercial sale apply to the successful functioning of a church. The first step for the preacher, as well as the salesman, is to get an audience. Regardless of the amount of time I spent on my sermons, and the amount of preparation that was made for our services, what was the value of it all if only a few people made up the entire congregation?

Naturally we prayed about the condition. But we combined work with our prayers. We searched for every means of advertisement, determined to show the unconcerned people of our

town that there was a church on the corner of Second and Vine Streets.

The church had been a dingy gray; we painted it white. In the steeple we placed four illuminated crosses. Then we began to use printers' ink. First we bought a mimeograph and turned out our own bulletins. Upon attempting to print additional material we soon discovered that the mimeograph method was taking hours of time for tedious stencil cutting and printing, as well as money for stencils, paper, ink and illustrated church designs. Even then, the finished product, at its best, could not be compared with printed matter. Many a time my wife jokingly told me that I spent more time with the mimeograph machine than with her.

When I first read about a parish paper service, my first conclusion was that it would doubtlessly be beyond our budget. It was a pleasant surprise to learn, upon request, that the cost per copy was much smaller than I had anticipated.

Our first order met with enthusiastic receipt by our members. The response, without exception, was similar to that of one of our oldest members, who, upon receiving her first copy, exclaimed, "I was looking for a newspaper. I didn't expect anything quite so lovely as this."

As an advertising agent the parish paper is a success. It is too attractive not to be read. But we publish a parish paper for other than advertising reasons.

We believe our paper can carry messages of cheer and comfort to those who cannot attend our services, yet are members of the church.

We have listed on our roll nearly fifty non-resident members. In addition to these, we have a group of members who are continually confined to their homes because of illness. The parish paper is a welcome visitor to both these groups. Just this week I received a letter from across the continent from a non-resident member in her eighties, thanking me for sending the parish paper, and enclosing a gift sufficient to pay for a two-year subscription.

We have found no need to carry advertising since our Sunday school classes, as well as interested friends and members, are contributing to the cost of publication.

A committee for distribution, con-

*Minister, First Baptist Church, Hammonton, New Jersey.

sisting of Sunday school men and boys, are placing copies in the library, doctors' offices, dental offices, as well as in stationery shops for free distribution. Our people anxiously await our next edition.

Concerning our attendance: Six months ago, when no advertising had been done, the average attendance at prayer meeting was less than twenty. At our last prayer meeting we had eighty-six present.

Our parish paper is helping us, and at the same time it is helping us to help others.

Here are a few facts about our magazine and our church: We have about 200 members, of which fifty are non-resident or shut-in. No subscription price is charged although some insist on paying ten cents per copy. Sunday school classes purchase copies for free distribution. Every month copies are placed in the offices of doctors, dentists, library, and of course copies are mailed to all the sick and shut-in. Members willingly contribute so there is no advantage in soliciting advertisements. I heartily recommend the service of The National Religious Press, of Grand Rapids, Michigan, to all ministers. Our parish paper has been an asset to the devotional life of the church. Our members are proud of it. They look forward to the arrival of every month's issue. Since news is collected from all members it gives every person contributing an item the feeling that they have a part in the advancement of the church.

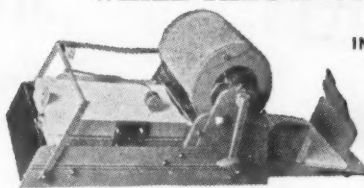
THE CLOSING OF THE GATE

A friend was one day playing golf with Mr. Lloyd George. After their round they were returning through a field in which some cattle were grazing. So eager was the companion to catch the words which fell from Mr. Lloyd George's lips that he failed to close the gate through which they had just passed. Whereupon the statesman himself turned and latched it. As they resumed their walk, the former premier asked his friend if he had known a certain fine old doctor of the neighborhood who had just died. Then he told of the clergyman who went to see the doctor on his deathbed and asked him if he had any message which he would like to give to his friends. "No," answered the old man. "I guess not, except that you might tell them that through life I think I have always closed the gates behind me."

That closing of the gate behind him was one secret of the man's serenity and efficiency.

Ralph W. Sockman in *Recoveries In Religion*; Cokesbury Press.

THREE VALUES WHILE THEY LAST IN AUTOMATIC DUPLICATORS



GOOD	BETTER	BEST
1. Standard Automatic \$19.95	2. DeLuxo Automatic \$29.95	3. DeLuxo Auto-Inking \$34.95

All three have demountable drums and include \$3.00 worth of accessories. Comparable with nationally advertised DeLuxes have RESET COUNTER (4 Figure) AUXILIARY PAPER STRIPPERS, AUTOMATIC ROLLER RELEASE.

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10% Federal Excise Tax Must Be Added to Prices of Above Duplicators and Illuminoscope
FOLIO OF DESIGNS, super value, postpaid—75c • All Kinds of Styli, Letter Guides, Etc.

STENCILS (postpaid)
"ECONOMY," unmounted, complete with backs...\$1.49 "BEST," letter, dz. \$1.40, qu.....\$2.40
Cement for mounting, bottle brush attached......10 legal, dz. \$1.50, qu..... 2.50
"ECONOMY," with cushions, qu..... 1.79 top-printed, qu..... 2.75
"ECONOMY," top-printed, qu..... 1.95

INK (postpaid)
BLACK, Economy, 1/2 lb...40c BEST, 1/2 lb...60c SIX COLORS, 1/4 lb...45c 1/2 lb...70c
Ask for Samples and Prices of Paper—Compare Our Prices With Others
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BRUNSWICK SEATING CORP.
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CHANCELS AND ALL
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Reasonable fees... Write for further information and catalog

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PASS AROUND...

CHURCH MANAGEMENT

There are features in this issue which will be helpful to laymen in your church. Plan an itinerary for the issue and send it around.

Many churches subscribe for extra copies for this purpose. The second subscription costs but \$1.50 per year.

Church Management

1900 Euclid Ave. Cleveland, O.

The PAYNE-SPIERS STUDIOS, Inc.
175 FIFTH AVENUE—NEW YORK
STUDIOS: PATERSON, N. J.
STAINED GLASS WINDOWS
BRONZE TABLETS
MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED

Choir Pulpit COWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church
DeMoulin Bros. & Co.
1161 South 4th St., Greenville, Ill.



Now-- with WOOD LEGS

The Victory Model conserves precious metal yet provides all the advantages of regular metal Fold-O-Legs. Being made of less critical materials, it will be more possible to serve essential table needs. The attractive streamlined wood legs still eliminate knee interference, fold flat for easy storage and are sturdy as a rigid type table. Write for new folder.

Also Manufacturers of
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3033 W. Forest Home Avenue, Milwaukee, Wis.

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GOWNS
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THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500
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Write for catalog.

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Established 1912
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When Writing Advertisers
Be Sure to Mention

Church Management

It will assure prompt
attention to your inquiry.



STAINED GLASS EFFECTS

At Low Costs

Through the use of "Windowphanie" plain glass windows can be transformed into rich, colorful designs. Easily applied.

Ask for free samples

65 Fifth Avenue **C. M. MALZ** New York City

Ministerial Oddities

Collected by Thomas H. Warner

Chagrin

Some years ago, to the surprise and chagrin of the members of the Colorado Senate, the chaplain offered this prayer: "We thank Thee, God, that we are alive this morning, sober, and out of jail."

* * *

Professor Freeman, the English historian, had rather brusque manners. On more than one occasion he ruffled the composure of a church dignitary. Later it fell to the lot of this clergyman to propose the historian's health. He did so in these words: "And now I have to propose the health of our distinguished neighbor, Mr. Freeman, who so admirably illustrates for us the savage customs of our ancestors."

* * *

A clergyman was walking one dark night along a street, when he fell into a deep hole. He cried for help. A passing laborer heard his cry, and looking down, asked the clergyman who he was. On being told, he said: "Well, you can stop down a bit, you won't be wanted until Sunday."

* * *

"What do you know about it, have you ever stood over a wash tub?" cried a woman in a sharp voice, when the late Dr. Temple, then Archbishop of Canterbury, was addressing a meeting in favor of Sunday closing. He had said that those who worked with their bodies could do without a drink. The archbishop had to confess that he had never done a washing.

* * *

A boy, in charge of a donkey laden with coal, lost his load. The coal was in a bag which was too heavy for the boy to lift. A man came along on horseback, and the boy asked him to give him a lift. He was an archdeacon, and though taken aback at first, he decided to play the part of the good samaritan. After considerable effort they got the load back, on which the boy exclaimed, "For such a big chap

as thee art, thee's the awkwardest at a bag o' coals I ever seed in all my born days."

* * *

This story was told by a clergyman who was one of a party inspecting an asylum. Walking through the grounds, they came upon a group of patients who were repairing a wall. One of them was pushing a wheelbarrow upside down. "My friend," said the clergyman, "you should turn your wheelbarrow over." "I know better than that," replied the patient, "I turned it over yesterday, and they put bricks in it."

* * *

Moody told this story on himself. "I had been out all day trying to raise money, and came home at five o'clock, tired and hungry. In addition to crackers and cheese, I bought some bologna sausage. I never tasted anything better than that bologna sausage, and I just ate it until I didn't want any more. That night I was to preside, and I sat behind Barnes. He hadn't been preaching long before I got so sleepy I could not hold my eyes open any way I could fix them. I got out a pin and stuck myself with it, but nothing would do. I had been banging the people a good deal for going to sleep, and when they saw me it was all they wanted."

* * *

When Moody was visiting the Coliseum in Rome, he had this conversation with a native, through a guide. "Tell him I am a teetotaler," said Moody. The guide did so. The native smiled doubtfully. "Tell him it's true," said Moody. The peasant pulled a half loaf from beneath his coat, and talked rapidly in Italian, laughing heartily. "What does he say?" asked Moody. The guide was embarrassed but said: "He says you may be a teetotaler in drinking, but you're not a teetotaler in eating." (Moody was very stout.)

* * *

A minister in a prominent New England city was visited by a clergyman from an adjacent village. He was invited to stay to dinner. The conversation drifted to a comparison of the relative advantages of a rural and a city pastorate. The man from the village contrasted the salaries paid and the opportunities enjoyed in the one with the other, implying that the city pastor was more highly favored.

(Turn to page 57)

News Flashes

See the Religious World at a Glance

At West Milford, New Jersey, Lewis Gaston Leary, Presbyterian minister, has been debating with the police over the position of the church and state flags in his church. Result: The church flag has the place of honor on the chancel; the national emblem, position of honor on the floor level.

* * *

When the United States Army in the Philippines was captured by the Japanese the twenty-four chaplains stayed with the soldiers and are now prisoners of war.

* * *

Roman Catholic Bishop Christian H. Winklemann of Wichita, Kansas, has declared against the women of the diocese joining either the WAACs or the WAVES. "The crying need of our country is not ammunition but chil-

dren and more children."

* * *

An ordinance has been passed by the city council of Marion, North Carolina, that would prohibit sidewalk preachers. Singing or playing of musical instruments is prohibited under the law. We doubt if the law will stand up under an appeal if one is made.

* * *

The United States Circuit Court in Pennsylvania has ruled that conscientious objectors can appeal their draft into work camps, only after they have accepted the draft. It said: "Nothing could be more disruptive to the smooth functioning of the Selective Service Act than to permit an individual to refuse training or service, meanwhile employing a writ of *certiorari* to carry his case from his local board to the courts."

Roman Catholics and Baptists will suffer most from a proposed new law to tax church property used for commercial purposes in Louisville, Kentucky.

* * *

Unprecedented post-war building of churches is prophesied by a field representative of the War Production Board who says that the board has been amazed by the number of requests from churches for priorities to build or repair.

* * *

The Christian World Mission Convention scheduled to be held in Cleveland, Ohio, in December, 1942, has been indefinitely postponed.

* * *

The Wisconsin Conference of the Methodist Church refused to accept a (Turn to next page)

The collage features several church-related posters and flyers:

- Second Baptist Sunday School:** A flyer with the headline "Come!" and "THE SECOND BAPTIST SUNDAY SCHOOL DEPARTMENT AND BIBLE CAMP WELCOME YOU". It lists various classes and a "PINK PAPER" section.
- DRING A FRIEND TO CHURCH:** A small flyer with the text "BRING A FRIEND TO CHURCH" and "CHILDREN'S MISSIONARY PROGRAM".
- ISN'T IT TRUE:** A flyer with the headline "ISN'T IT TRUE" and a list of reasons why people should come to church.
- IT'S FAR BETTER:** A flyer with the headline "IT'S FAR BETTER" and the text "To Give Them Children the Church and Sunday School Habit".
- Every Member Attendance:** A flyer with the headline "Every Member Attendance" and a list of church services and events.
- ROLL CALL:** A flyer with the headline "ROLL CALL" and the text "Wednesday, Nov. 16, 8 p. m. WE NEED STAMPS FOR REPAIR DRIVE".
- Special Conventions And Meetings:** A flyer with the headline "Special Conventions And Meetings" and a list of various church events.
- BRING A FRIEND TO CHURCH:** Another flyer with the text "BRING A FRIEND TO CHURCH" and "Zion Ev. Lutheran Church SYRACUSE NEW YORK".

Illustration by courtesy of National Religious Press

Attractive Church Publicity

Gifts of War Bonds

Will Build Resources for Your Church

Certain issues of the War Bonds are available for churches. A single church may invest as much as \$100,000 per year in these bonds. Doesn't this suggest a way to secure a fund for the post-war building, or endowment, you are going to need?

HOW TO DO IT

- (1) If you want to consider a professionally directed campaign to secure the largest possible amount of such gifts, we will be glad to recommend such leadership.
- (2) If you want someone to come to your church to present the methods of securing such gifts, we can recommend someone who will come for a pre-arranged fee.
- (3) If you wish to make the effort entirely local, we can help you with good printed helps.

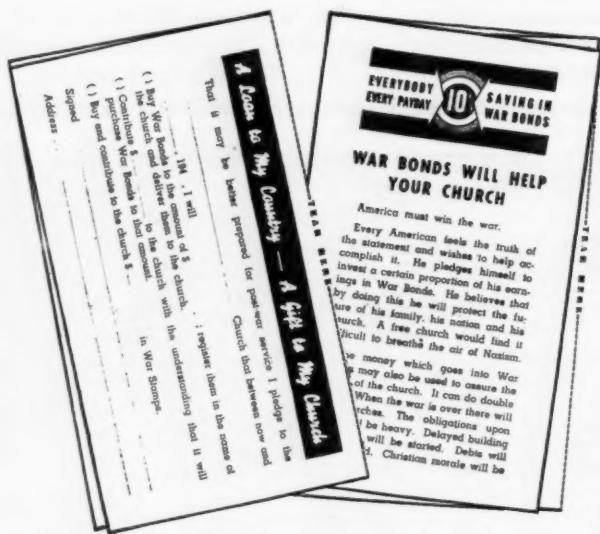


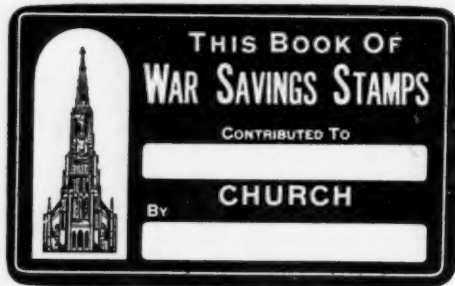
Illustration Shows Pages 1 and 6 of the Leaflet

Size of Leaflet When Folded 3½"x6¼"

The sticker shown at the right has been prepared to encourage the gift of War Savings Stamps. Simply paste the sticker on the stamp book. The church may trade these stamps for bonds.

The first 100 stickers will cost you \$1. Additional quantities, 90c per 100.

SAMPLE KIT OF SIX EACH OF THESE FORMS, 25c



Actual Size 3¼"x2¼"

ADDRESS

CHURCH MANAGEMENT

1900 Euclid Avenue

Cleveland, Ohio

News Flashes

(From preceding page)

recommendation that the names of conscientious objectors be listed on the local church honor rolls.

Methodists will be asked to contribute \$2,000,000 between February 28, 1943, and March 7 to help the war emergency program of the denomination.

The Presbyterian Church in the U.S.A. reports large increases in church membership and giving. Contributions totalled \$44,758,104, an increase of \$2,557,661 over the preceding years. Per capita giving increased from \$21.49 to \$22.50. We prophesy again that other denominations will make reports of increases.

The Missouri Supreme Court has ruled that two representatives of Jehovah's Witnesses who were denied the right to distribute literature in Caruthersville, Missouri, because they had no license, had a right to appeal the decision of the local police court.

The leaflet shown at the left has been prepared to show your members how they may both buy war bonds and help the church.

The last page contains a pledge card. The first 100 leaflets will cost you \$1.50. Additional quantities, \$1 per 100.

Led by the mayor of Parkville, citizens of the county in Missouri, which is the home of Park College, vigorously protested the enrollment of three American-born Japanese students. Clearly a case of riot in patriotism. Latest report is that the college has won its point and students will be accepted.

WE CAN MAKE A FRESH START

Sometimes there comes an almost unbroken sense of joy, peace and harmony with God and our fellow which lasts for several hours; we begin to think it is going to last for several days; we begin to think it is going to last forever; all our conflicts are in abeyance; we are at rest yet full of vigor; everything turns out right for us; there is no worry, no weariness, no hurry; everything happens to suit our needs, we feel that we have actually begun to enjoy eternal life here on earth.

Then comes a clash, a minor crisis, a disappointment, and the current seems insidiously to have changed without our knowing how. One false move, one outburst of ill-temper, or one bitter word spoils the whole thing. We become so disgusted with ourselves at having lost control that we feel everything is hopeless. . . .

As it is there is no need hopelessly to throw up the sponge; by retracing our steps to the last point of harmony with God, we can make a fresh start. From *Clear Horizons*; Article by Muriel Lester; Macalester Park Publishing Company.

Ministerial Oddities

(From page 54)

"But," said his host, "you have in the country a good many things which I have not. You receive donations, and I suppose you get a good deal from your farm. I don't see but that you men in the country live just as well as we who receive larger salaries." "We live better," was the impulsive reply. The host concluded it was about time to leave the table.

* * *

"I only preached once in the county of Anglesey, but it was an ever to be remembered incident to me," said a Welsh minister. "It was my third attempt at preaching. By brother was anxious to hear me. Poor fellow! he had quite enough that night, and I never preached with him at any place since. I don't know how it was, but somehow, after getting into the pulpit, the sermon was completely lost to my memory. I knew every word of it as I ascended the steps, but all of a sudden it disappeared. I read the text twice, but for the life of me I knew not what to say next. If I could I would have run to Holyhead like a Jonah, for a ship to carry me to Tarsus, but my brother was groaning behind me and blocked the way of retreat, while the congregation was in astonishment. I was bound to say something, and I talked for twenty minutes. That is the longest sermon I ever heard, and the same is true of my brother, who made up his mind that I had better abandon the pulpit and go back behind the counter."

WHEN JESUS CAME

I heard Dr. Luccock say that while he was in Europe he visited two rooms that impressed him deeply. One was the Hall of Mirrors. In this hall, he could see nothing but repeated images of himself. In one nook he could see himself seven times at a single glance. But in a certain Swiss village, he went into another room that was so full of windows that he called it the "Room of Windows." Here he could not see one single image of himself. But his compensation for this loss was the fact that he could look out and see the wide world. Before Jesus came, Bartimaeus (Mark 10:46) lived in the Hall of Mirrors where he saw nobody but himself. But through this experience he entered "the house of windows" where he no longer saw himself, but Jesus and a needy world. God grant that a like experience may come to ourselves. Clovis G. Chappell in *Sermons from the Miracles*; Cokesbury Press.



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TUESDAY: MY LIFE HAS A PURPOSE
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THURSDAY: OUR NATION
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The miscellaneous prayers include The Lord's Prayer, Prayer for Those in Authority, Prayer Following Victory, Prayer Following Defeat, Prayer Before Battle, Prayer Following Death of One in Service, etc. Finally there is a page for your prayer list and a checking chart for your daily devotions.

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Editorials

(From page 7)

by some spellbinder or entertained by some great (?) world authority."

It seems but a short time ago that ministers of our churches were complaining about the ethics of the Moody Institute graduates who took vacant churches and built them through the process of drawing away dissatisfied members of established churches. It is strange that from this journal there should now come a protest that someone else is doing the same thing.

It doesn't take very long for a sect to develop into a recognized fellowship or denomination; nor for the free lance preacher to become a regular. Once that has been accomplished he is apt to become rather strong on regularity.

We have consistently urged brotherhood toward all groups of believers. Our circle of Christian fellowship includes all believers in Jesus Christ who will permit themselves to be included. But the amazing thing is that editorials urging tolerance and cooperation are usually followed by letters showing how difficult it is to fraternize with those outside of regularity. And very often the letters of protest are written by ministers who represent the newer denominations who have scarcely been weaned from the milk of emotionalism.

This attempt to curb new religious movements by municipal licensing legislation is a silly one. The "regulars" will, in the future, pay dearly if they permit cities to legislate the representatives of Jehovah's Witnesses off the streets or require a licensing of itinerant preachers. The court which finds street meetings a public nuisance will have ample precedent to close an established church when neighbors object to its ringing bells or singing choir.

The irregulars irritate us, it is true. But it is a type of irritation which is good for our souls, if not for theirs. It, at least, shows us our limitations.

The Tragedy of Dick Sheppard

AMERICAN ministers who read and admire the works of Dick Sheppard of St. Martins-in-the-Field will be interested in the biography of his life which has recently appeared in England.*

We who have thought of him as a happy fellow with a human touch will be surprised to learn that his life was tragic from boyhood until his untimely death. He was cowed by an overbearing grandfather, as a youth feared the day of judgment, suffered acutely from asthma during his adult life and often collapsed before

or after a meeting.

He had no patience with ecclesiasticism, called St. Paul's Cathedral to which he was assigned "the old mausoleum," and resisted the efforts of his colleagues whom he considered obstructionists.

He lived constantly under the self indictment that he was unable to make his wife happy and, before his death, yielded to her request for a divorce.

On the day before his death the divorced wife called him up and asked if he would accept her back.

"It must wait until Monday," he replied.

Before Monday came he was dead.

We all acknowledge the contribution of this tragic figure to our Christian thinking. Handicapped, most of us are in one way or another, but few of us have as much placed in our way to achievement as had Dick Sheppard. We certainly can aspire to do as much as he did for the kingdom of God.

Looking to the Future

A Contributed Editorial*

WE must make ready now for the fateful period which will follow the war. Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

We must prepare for the sacrifices necessary to make industrial production the servant of the common good.

We must prepare to renounce prejudice of color, class and race, both within our own nation and toward other nations.

We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must no longer be allowed to triumph over our Christian belief in such a world community.

We must not fail in our duty to bring out of the present agony a happier and juster world than man as yet has known.

Confidently, therefore, and humbly we seek God's guidance and strength as we dedicate ourselves to the defeat of the aggressors now at large in the world and to the establishment of that world order to which Christians and men of good will in all lands aspire and for which the military victory of the United Nations has now become indispensable.

*H. R. L. Sheppard published by John Murray.

*This is a striking section from the statement prominent churchmen recently released which insists that "the war must be won by the United Nations."

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